

Sanskrit Glossary of Yogic Terms



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With kind regards, ॐ and prem

Swami Niranjan

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Compiled by
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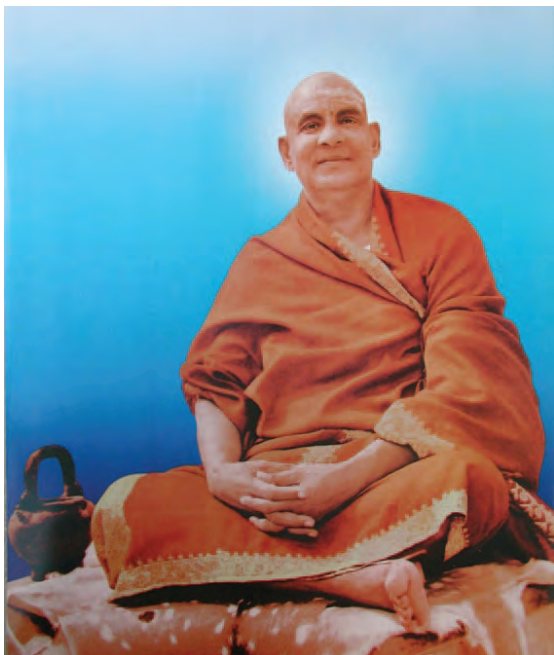
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Dedication

*In humility we offer this dedication to
Swami Sivananda Saraswati, who initiated
Swami Satyananda Saraswati into the secrets of yoga.*

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Phonetic Pronunciation Guide

अ	a	as in cup	ट्	t	ton
आ	aa	far	ठ्	th	anthill
ई	ee	fleet	ढ्	dh	redhead
उ	u	pull	ण्	n	gone
ऊ	oo	fool	त्	t	water (<i>dental</i>)
ऋ	ri	clarity	थ्	th	thumb
ॠ	ree	marine	द्	d	the
ऌ	lri	rivalry	ध्	dh	adhere (<i>more dental</i>)
ॡ	lree	rivalry (<i>prolonged</i>)	न्	n	not
ए	e	grey	प्	p	pink
ऐ	ai	aisle	फ्	ph	photo
ओ	o	omnipresent	ब्	b	rub
औ	au	cow	भ्	bh	abhor
ँ	m/n	map/nap	म्	m	map
ः	h	ah	य्	y	yoga
क्	k	king	र्	r	red
ख्	kh	inkhorn	ल्	l	love
ग्	g	go	व्	v	vice
घ्	gh	yoghurt	श्	sh	shun
ङ्	n	sing	ष्	sh	assure
च्	ch	check	स्	s	sun
छ्	chh	churchhill	ह्	h	hut
ज्	j	joy	क्ष्	ksh	rickshaw
झ्	jh	hedgehog	त्र्	tr	track (<i>dental</i>)
ञ्	n	canyon	ज्ञ्	jn	gnu

Introduction

This Sanskrit glossary of yogic terms is designed to help yoga practitioners and students who are studying yoga, along with its allied philosophies and texts, without formal knowledge of Sanskrit. Such students may slowly acquire a functional vocabulary, but this needs to be continually expanding, not only in the number of words known, but in appreciation of the subtle ranges of meaning and interconnectedness between the words. This glossary is intended to help achieve this understanding.

How to use this glossary

In order to use this glossary effectively, please note the following points about its construction:

- The Phonetic Pronunciation Guide on page *viii* explains how the transition from Devanagiri to Roman script has been managed. Distinction has been made between long and short vowels. Diacritic marks have not been used in this edition, so it is not possible to distinguish between the dental and palatal ‘d/dh’ or ‘t/th’, the different types of ‘n’, etc. This makes things simpler for beginners and such distinctions have been ignored in the alphabetical order of the listing also.
- Before the listing of each English letter begins, the corresponding Devanagiri letters that will start the Sanskrit words included within that section are presented,

along with a guide on how to pronounce them. For example:

B

Pronunciation

ब् *b* – as in *rub*

भ् *bh* – as in *abhor*

How to read the entries

1. Although familiarity with *Devanagari*, the Sanskrit script, is not essential to use this glossary successfully, each entry ends with the word in Devanagari.

Aham ‘I’ or ego; the personal pronoun. अहम्

2. The Sanskrit words, spelled as they are found in standard English books, are listed in bold type in English alphabetical order, not according to the Sanskrit ‘alphabetical’ order. Whether the original bold entry consists of one, two or more words, it is treated as a single whole unit as far as this alphabetical order is concerned.
3. Where necessary, this is followed by a partial transliteration /in oblique strokes/ which reflects the Devanagari. It may also, therefore, distinguish long from short vowels and often adds the usual gender ending.

Deva Rin /Deva Rina/ the debt to the creator of the universe and all living beings which one repays by performing yajnas and the effort to conserve nature for the next generations by preserving the purity of rivers, planting trees, etc; see Rin; see Yajna. देव ऋण

If it is a complex word made by simply attaching a prefix, or two or more short words together, the conjunction point (*sandhi*) is often shown by a hyphen to clarify the constituent parts.

Devanagari /Deva-naagaree/ the script of the gods; the script used to write Sanskrit. देवनागरी

4. If the conjunctions are complex, they are deciphered (in brackets) according to the grammatical rules of conjunction:

Jyotirdhyana /Jyotirdhyaanam/ (Jyotih-dhyaanam). ज्योतिर्ध्यानम्

5. The meaning of the word and, sometimes, its mythological, historical or philosophical context follows.

Jyotirdhyana /Jyotirdhyaanam/ (Jyotih-dhyaanam) meditation on light. ज्योतिर्ध्यानम्

6. To enlarge the understanding of a word, references to other words contained in this glossary sometimes follow the main entry.

Jyotirdhyana /Jyotirdhyaanam/ (Jyotih-dhyaanam) meditation on light; see Dhyana. ज्योतिर्ध्यानम्

7. Pictures have been used to illustrate some words.



8. Generally, words clearly related to a ‘parent’ word are indented under it in a family group, e.g. all the words belonging to ‘Jyoti’ are grouped together. Some prefixes also have their own family group. Each family group is itself in English alphabetical order. After each family group, the alphabetical order of the main listing resumes.
9. The ‘headers’ on each page simply show the first and last parent words of that page or, if family group spans several pages brackets are used to show where we are in that family. In section ‘P’ for example the first page header is:

Pada to Padma

On the second page we find the large ‘Pancha’ family so the header becomes:

Pakhanda to **Pancha** (Panchabhuta to Pancha Gavya).

How to spell Sanskrit words that are becoming English

For words that are becoming increasingly used in their original form in English texts, the commonly used spelling of the Sanskrit terms in Yoga Publications Trust books are most often employed, both in the alphabetical listing and when the meanings of the words are being explained. The following points should also be noted:

- There are words for which two spellings in English are now common, e.g. mooladhara and muladhara. Both spellings will be found in the main listing. One will give the meaning of the word:

Muladhara /Moolaadhaarah/ (Moola-aadhaarah) base position, root foundation. मूलाधारः

The other spelling will give the alternate’s reference:

Mooladhara see Muladhara. मूलाधारः

- Dual and plural forms of Sanskrit words have usually been given by simply adding ‘s’ as though they are English words, for example, guna becomes gunas. Otherwise, they may be left in their basic form.
- The English language spelling conventions have usually been followed when making an adjective from a noun, e.g. from the noun yoga comes the adjective yogic, similarly tamas gives tamasic (not tamasika).

Gender endings

Regarding gender, generally speaking:

1. Feminine Sanskrit words end in the long ‘a’ transliterated as ‘aa’ or in the long ‘i’ transliterated as ‘ee’, e.g.

Abha /Aabhaa/ splendour, beauty; appearance; shadow, reflection. आभा

Mrigi /Mrigee/ a female deer or doe. मृगी

2. Masculine words end in visarga (:) transliterated as (h), e.g.

Abhasa /Aabhaasah/ reflection; the shining forth; immanent aspect of the ultimate reality, Brahman; in Vedanta the manifest world is said to be merely an appearance or abhasa; a glimpse; phenomenon. आभासः

3. Neuter words in (म्) transliterated as (m), e.g.

Abhavarana /Aabhaavaranam/ (Aabhaa-aavaranam) screening the outshining Brahman, one of the two veiling powers of maya which is removed by direct knowledge (aparoksha jnana); see Avarana Shakti. आभावरणम्

There are, however, many apparent exceptions, e.g.

Aditi /Aditih/ boundlessness, immensity; mother of the gods known as Adityas; see Asura. अदितिः

Regarding adjectives:

1. They agree with the nouns they are describing in gender and therefore can acquire either ending, e.g.

Akhanda /Akhandah, Akhandam/ an adjective meaning uninterruptedly, unbroken, indivisible, whole, entire. अखण्डः, अखण्डम्

2. Sometimes a word that is normally an adjective can be used as a noun just as in English and many other languages e.g.

Advitiya /Adviteeyam/ One without a second, unique. अद्वितीयम्

It gets complicated, so this subject has not been dealt with thoroughly here – it's beyond the scope of this edition – just the meaning of the words as most regularly used in Yoga Publications Trust publications has been elucidated as helpfully as possible.

Regarding case endings

The endings of a word change according to the case or function of the word in the sentence. In this edition a start is

made to noting different forms of the words (usually within the family group) but case endings are not dealt with.

New words and meanings

Many new words have been added and new meanings have been added to existing words, indicating the revival of different traditions of yoga within the Bihar Yoga Tradition (Satyananda Yoga). One of the useful new words is as follows:

Panchanga /Panchaanga/ a calendar constructed through mathematical knowledge of the positions of planets, stars etc. It gives information on five things: the lunar date, solar day, constellation, the combination of planetary positions and effecting factors. It also gives the time of sunrise and sunset, moonrise, the conjunction of planets, some universal muhurtas, festivals, etc., as well as accurately forecasting solar and lunar eclipses; see Karanam; see Muhurta Jyotish; see Nakshatra; see Tithi; see Vaar; see Yoga. पंचांग

To illustrate some interesting additional meanings, a few examples are given here (new meanings are in *italics*):

Rina /Rinam/ debt (karmic debt); *everyone has three debts in life and one must perform certain acts to repay them before one is able to attain moksha; see Deva Rin; see Karma; see Moksha; see Pitri Rin; see Rishi Rin. ऋणम्*

Samsara /Sam-saarah/ is defined as *samsarati iti samsaarah* – ‘That which keeps moving like a snake’, the world or the samsara is the interaction of the senses and their objects; illusory world, the manifest gross world; cycle of birth, death and rebirth, transmigration, metamorphosis, metapsychosis; passage; the course or circuit of worldly life, secular life, mundane existence; curse; see Maya. संसारः

Tirobhava /Tirobhaavah/ veiling; *diversionary tactics to divert or stop the ascent of an individual to the source, and keep him engaged in material life. The sadhaka must make a sustained and genuine effort to overcome this tendency, however to actually experience the resulting states grace is necessary; one of Shiva’s five basic actions; see Anugraha; see Karma Sadakhya; see Panchakritya. तिरोभावः*

Summary: how to find a word

In this edition, therefore, the alphabetical order is the one used in English (Roman script) rather than that of Sanskrit script (*Devanagari*), so it is easier for English speakers to find a word. However, to show connections between words, they are arranged in family groups. A parent word may have several derivatives (family members) indented alphabetically underneath it before the major alphabetical listing resumes. This grouping is followed except where the families are too big to keep track of, or when the relationship is ambivalent or ambiguous.

Aims and acknowledgements

Mistakes that have been noticed in the previous edition have been corrected, and we take this opportunity to apologize for any mistakes in this new edition. This glossary cannot and does not pretend to be a scholarly edition, it is just meant to help people with little or no knowledge of Sanskrit to understand the meanings of the Sanskrit terms which are used in the many branches of yoga.

A natural by-product of using this beginner's guide is that one begins to appreciate the beauty and subtlety of the Sanskrit language. Also, one begins to understand why it is best to keep to the original terms developed by the ancient rishis, for they indicate precisely and accurately what is actually going on, whereas translations into English and the myriad other languages of the world are necessarily confined to the understanding of the translators.

The inspiration and the kernel of work for this *Sanskrit Glossary of Yogic Terms* was given by Sri Swami Satyananda and it has been nurtured by Swami Niranjanananda Saraswati. Many people have worked together to assemble this glossary and we hope it is useful to many people. Special thanks for the generous help of Swami Shankaranandaji and Swami Shivadhyanam throughout the project.

Sanskrit Glossary of Yogic Terms

A

Pronunciation

अ *a* – as in *cup*; आ *aa* – as in *far*
 ऐ *ai* – as in *aisle*; औ *au* – as in *cow*

Abha /Aabhaa/ splendour, beauty; appearance; shadow, reflection. आभा

Abhasa /Aabhaasah/ reflection; the shining forth; immanent aspect of the ultimate reality, Brahman; in Vedanta the manifest world is said to be merely an appearance or abhasa; a glimpse; phenomenon. आभासः

Abhasa /Aabhaasam/ effect. आभासम्

Abhasavada /Aabhaasa-vaadah/ the view that the universe consists of appearances which are nevertheless real in the sense that they are aspects of the ultimate reality. आभासवादः

Abhasita /Aabhaasitam/ to shine, glitter; to become clear and evident. आभासितम्

Abhavarana /Aabhaavaranam/ (Aabhaa-aavaranam) screening the outshining Brahman, one of the two veiling powers of maya which is removed by direct knowledge (aparoksha jnana); see Avarana Shakti. आभावरणम्

Abhanga devotional song in the Marathi language. अभंग

Abhava /A-bhaavah/ not being, non-existence, negation, non-entity; absence, want; failure; annihilation, end, death, destruc-

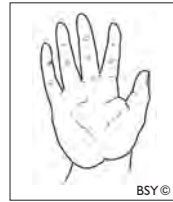
tion; final beatitude in which one's self is meditated upon as zero or as bereft of every quality or limitation whatsoever. अभावः

Abhavamatra /Abhaava-maatram/ presently not available; a mere appearance of; scarcity. अभावमात्रम्

Abhavarupavritti /Abhaava-roopa-vrittih/ the function of thinking of a non-existent thing. अभावरूपवृत्तिः

Abhaya /A-bhayam/ absence or removal of fear; freedom from fear or danger; protection from fear or danger; secure, safe. अभयम्

Abhaya Mudra /Abhaya Mudraa/ gesture of fearlessness; see Mudra. अभय मुद्रा



Abhedha /A-bhedah/ non-difference, non-distinction, undivided; identity, sameness, oneness; monism. अभेदः

Abhedha Ahamkara /Abhedha Ahamkaarah/ the pure ego that identifies itself with Brahman or the absolute. अभेद अहंकारः

Abheda Bhakti /Abheda Bhaktih/ highest devotion that culminates in the identity of the worshipper and the worshipped; devotion without the sense of duality. अभेद भक्ति:

Abheda Bhava /Abheda Bhaavah/ sense of non-separateness. अभेद भाव:

Abheda Buddhi /Abheda Buddhih/ the buddhi that beholds unity. अभेद बुद्धि:

Abheda Chaitanya /Abheda Chaitanyam/ constant thought of the identity of the inner self with Brahman; undivided consciousness. अभेद चैतन्यम्

Abheda Jnana /Abheda Jnaanam/ knowledge of the identity of the individual (atman) with the absolute (Brahman). अभेद ज्ञानम्

Abhichara Mantra /Abhichaara Mantrah/ formula for working out a charm, for example, a mantra for exorcising spirits; black magic; see Mantra. अभिचार मंत्र:

Abhidhyana /Abhidhyaanam/ meditation, profound thought. अभिध्यानम्

Abhijit Muhurta /Abhijit Muhoortah/ astrological moment. अभिजित् मुहूर्तः

Abhijna /Abhijnah/ efficient in understanding. अभिज्ञः

Abhijnana /Abhijnaanam/ knowledge through perception. अभिज्ञानम्

Abhimana /Abhimaanah/ egoism; identification with the body; conceit. अभिमानः

Abhimani /Abhimaanee/ one who has egoistic feelings. अभिमानी

Abhimanyu /Abhimanyuh/ son of Arjuna and Subhadra known for his undaunted courage and

strength, husband of Uttara who gave birth to Parikshit, and the successor to the throne of Hastinapur; see Parikshit. अभिमन्युः

Abhinaya /Abhinayah/ controlling, training, disciplining; expression through movement, e.g. dance. अभिनयः

Abhinivesha /Abhiniveshah/ fear of death; instinctive clinging to worldly life and bodily enjoyments and the fear that one might be cut off from them by death; indicates possessiveness and attachment to mundane things; a type of ignorance; one of the five kleshas described by Patanjali in the *Yoga Sutras*; see Klesha. अभिनिवेशः

Abhisheka /Abhishekah/ ceremonial bath; consecration; a most important part of diksha in Buddhist and tantric diksha; ritual ceremony of consecration in which water (ajya), curd, milk, honey, ghee etc are poured over the symbol of a deity; in Rajsooya Yajna abhisheka is carried out for a king or emperor with sacred water from various rivers; see Yajna; see Rajsooya Yajna. अभिषेकः

Abhokta /A-bhoktaa/ non-enjoyer, non-relisher. अभोक्ता

Abhushana /Aabhooshanam/ jewel, ornament; see Shodashopachara; see Vibhushana. आभूषणम्

Abhyantara /Aabhyaantarah/ internal. आभ्यान्तरः

Abhyasa /Abhyaasah/ constant and steady practice without any interruption; to remain established in that effort; see Sadhana. अभ्यासः

Abhyasin /Abhyaasin/ practitioner; one who studies. अभ्यासिन्

Abuddhipurva /Abuddhi-poorvam/ unintelligent, insentient. अबुद्धिपूर्वम्

Achala /A-chalah/ steady, immovable, fixed, permanent; a mountain. अचलः

Achamana /Aachamanam/ water offered in worship for purification; the practise of sipping a spoonful of water three times, each sip with a sankalpa purifying body, mind and spirit respectively; offering clean, pure and holy water to the deity for drinking; see Shodashopachara; see Shodashopachara Puja; see Yajna. आचमनम्

Achara /Aacharah/ conduct; good behaviour; custom, an established rule of conduct, usual formality; see Nava Achara. आचारः

Acharya /Aachaaryah/ one knowing or teaching the acharas or rules; teacher, preceptor, spiritual guide. आचार्यः

Acharya Upasana /Aachaarya Upaasanam/ service to the preceptor. आचार्य उपासनम्

Acharya Varana /Aachaarya Varanam/ the symbolic request by the yajaman for the priest to perform a yajna on his behalf by offering him a betel leaf and a betel nut; see Yajaman; see Yajna. आचार्य वरणम्

Achchhavaka /Achchhaavaakah/ invoker; a subordinate priest of the hotra group; see Hotra; see Yajna अच्छावाकः

Achetana /A-chetanam/ unconscious. अचेतनम्

Achintita /A-chintitam/ unexpected, sudden. अचिन्तितम्

Achintya incomprehensible, unthinkable. अचिन्त्य

Achintya Bhedabheda /Achintya Bheda-abhedah/ one of six systems of Vedanta taught by Chaitanya Mahaprabhu; philosophy of inconceivable unity in diversity. अचिन्त्य भेदाभेदः

Achintya Shakti /Achintya Shaktih/ inscrutable power. अचिन्त्य शक्तिः

Achit inanimate matter; unconscious; in Sankhya philosophy it refers to the nature of prakriti, in Vedanta to universal matter. अचित्

Achit Shakti /Achit Shaktih/ (of Brahman) tamas or great darkness; the root of matter. अचित् शक्तिः

Achitta /Achittam/ inconceivable, destitute of intellect. अचित्तम्

Achyuta /Achyutah/ not fallen, firm, fixed; not giving way; imperishable, permanent; name of Vishnu, the almighty being. अच्युतः

Adarshana /A-darshanam/ not seeing, non-vision; not being seen. अदर्शनम्

Adesha /Aadeshah/ order, command, instruction; precept, rule; advice. आदेशः

Adesha /A-deshah/ wrong place; bad country, improper place. अदेशः

Adesha Kala /Adesha Kaalah/ wrong place and time. अदेश कालः

Adhara /Aadhaarah/ basis, that which supports, foundation, substratum, receptacle; Brahman; the system composed of the five principles constituting the physical, vital, mental, intellectual and blissful sheaths (koshas); sphere of action; the 16 adharas

of yoga referred to in the *Yoga Chudamani Upanishad* which support the body. आधारः

Adharadheyasambandha

/Aadhaaraadheya-sambandhah/ (Aadhaara-aadheya-sambandhah) relation of support and the thing supported; relation of location and the being located; relation of abode and abiding. आधारधेयसम्बन्धः

Adhara Mudra /Aadhaara Mudraa/ perineal mudra (when the back is straight, it supports the body); see Mudra. आधार मुद्रा

Adhara /Adharah/ lip; lower, inferior, mean, vile. अधरः

Adharma /A-dharmah/ disharmony; not fulfilling one's natural role in life; unrighteousness; wickedness, injustice, guilty or wicked deed, sin; all that is contrary to dharma and the law; demerit; see Dharma. अधर्मः

Adharmika /Adhaarmikah/ not fulfilling one's natural role in life; non-religious. अधार्मिकः

Adharmikata /Adhaarmikataa/ unrighteousness. अधार्मिकता

Adhi /Aadhih/ disease of the mind, mental agony. आधिः

Adhibhautika /Aadhibhautikam/ suffering which proceeds from extrinsic causes such as other people, beasts, birds or inanimate objects; in Sankhya philosophy, one of the threefold causes of misery: 1. adhyatmika 2. adhibhautika and 3. adhidaivika. आधिभौतिकम्

Adhibhautika Sharira

/Aadhibhautika Shareeram/ body composed of elements (bhutas). आधिभौतिक शरीरम्

Adhibhautika Tapa /Aadhi-bhautika Taapah/ pain caused by the bhutas, e.g. scorpion-sting, snake-bite etc.; extrinsic suffering caused by other beings; see Bhuta; see Tapas see Trividh Tapa. आधिभौतिक तपः

Adhibhuta /Adhi-bhootah/ the highest being; supreme existence (spirit) or its all-pervading influence; pertaining to the elements; in Sankhya the primordial form of matter (prakriti). अधिभूतः

Adhibhuta Vidya /Aadhi-bhoota Vidyaa/ science of the physical or material world. आधिभूत विद्या

Adhidaiva /Adhidaivah/ ruler or governor of the subtle dimensions. अधिदैवः

Adhidaivika /Aadhidaivikam/ pertaining to heaven or celestial beings; extrinsic sufferings due to supernatural causes; in Sankhya philosophy, one of the threefold causes of misery, viz. 1. adhyatmika 2. adhibhautika and 3. adhidaivika. आधिदैविकम्

Adhidaivika Tapa /Aadhidaivika Tapah/ pain caused by extrinsic forces which may be thought of as divine, demonic or natural; see Tapas; see Trividh Tapa. आधिदैविक तपः

Adhika /Adhikam/ surpassing, extraordinary, greater, better, higher, more. अधिकम्

Adhikarana /Adhikaranam/ ground, substratum; the seventh case in Sanskrit grammar (locative). अधिकरणम्

Adhikari /Adhikaaree/ eligible one, qualified person. अधिकारी

Adhikarika /Adhikaarikah/ supreme, superior. अधिकारिकः

Adhikarin /Adhikaarin/ possessed of authority, having power; qualified person. अधिकारिन्

Adhikari Vada /Adhikaaree Vaadah/ doctrine upholding the necessity of prescribing a distinct course of discipline for each spiritual aspirant according to their capacity. अधिकारी वादः

Adhimatra /Adhimaatraa/ element, material world, matter. अधिमात्रा

Adhimatra Vairagya /Adhi-maatraa Vairaagyam/ degree of non-attachment (vairagya) when even worldly enjoyment becomes a source of pain. अधिमात्रा वैराग्यम्

Adhishtana /Adhishtaanam/ background, support, basis, substratum, repository; underlying truth or essence (Brahman); site; authority, power of control. अधिष्ठानम्

Adhiyajna /Adhiyajnah/ the supreme being; the effort one performs to realize the highest; pertaining to sacrifice (yajna). अधियज्ञः

Adhokshaja /Adhokshajah/ being who cannot be perceived by the outer senses; name of Bhagavan Narayana. अधोक्षजः

Adhvareya /Adhvarah/ sacrifice, a religious ceremony. अध्वरः

Adhvaryu /Adhvaryuh/ priest who recites the *Yajurveda* in a sacrifice; any officiating priest; one of the four main priests of a yajna whose duty includes measuring the ground, building the sacrificial alter (vedi), preparing oblation materials, fetching

wood and water and reciting mantras from the *Yajurveda*; another name for the *Yajurveda*; see Chamasadhvaryu; see Maha Ritvij; see *Yajurveda*. अध्वर्युः

Adhyaropa /Adhyaaropah/ illusory attribution, superimposition, false attribution, one thing mistaken for another, qualities of one thing transferred to another. अध्यारोपः

Adhyaropa Apavada /Adhyaaropa Apavaadah/ concept of superimposition and negation, used as a teaching method; see Arundhati Darshana Nyaya. अध्यारोप अपवादः

Adhyaropita /Adhyaaropitah/ superimposed, fictitiously ascribed. अध्यारोपितः

Adhyasa /Adhyaasah/ superimposition or reflection of the attributes of one thing on another thing; false attribution; wrong supposition; misperception. अध्यसः

Adhyasta /Adhyastah/ the thing or quality superimposed; falsely cognized thing. अध्यस्तः

Adhyasta Astitva /Adhyasta Astitvam/ reflected existence, superimposed existence. अध्यस्त अस्तित्वम्

Adhyatma /Adhyaatmam/ the principle of self, which makes one conscious of self apart from any definition or concept of self; belonging to oneself. अध्यात्मम्

Adhyatman /Adhyaatman/ supreme state of existence and consciousness; supreme spirit (manifested as the individual self) or the relation between the individual and the supreme state

of existence and consciousness. अध्यात्मन्

Adhyatma Shastra /Adhyaatma Shastram/ spiritual science; science that deals with one's identity. अध्यात्म शास्त्रम्

Adhyatma Vidya /Adhyaatma Vidyaa/ knowledge of the self; spiritual wisdom. अध्यात्म विद्या

Adhyatma Vit /Adhyaatma Vit/ knower of the inner self. अध्यात्म वित्

Adhyatmika /Aadhyaatmikam/ pertaining to the soul (atma); relating to oneself or to the law of life; that which proceeds from intrinsic causes, such as disorders of the body and mind; in Sankhya philosophy, one of the three miseries caused by the avidya of the mind, viz. 1. adhyatmika, 2. adhibhautika, and 3. adhidaiivika. आध्यात्मिकम्

Adhyatmika Tapa /Aadhyaatmika Taapah/ pain caused by the avidya of the mind; pain caused by the intrinsic force of one's own nature which may be experienced physically, emotionally, mentally or spiritually; see Tapas; Trividh Tapa. आध्यात्मिक तापः

Adhyatmika Vidya /Aadhyaatmika Vidyaa/ knowledge of the supreme spirit. आध्यात्मिक विद्या

Adhyavasaya /Adhyavasaayah/ perseverance, diligence; mental effort, apprehension. अध्यवसायः

Adhyaya /Adhyaayah/ a chapter; an episode in a long story; a subject. अध्यायः

Adhyayana study, especially of the Vedas; lesson or lecture; chapter or large division of a work. अध्ययन

Adi /Aadih/ beginning, commencement; first, primary; primitive; 'and so on' (of the same kind or nature etc). आदिः

Adibhuta /Aadi-bhootam/ the five mahabhutas: earth, water, fire, air, space or ether; perishable objects; see Pancha Mahabhuta. आदिभूतम्

Adideva /Aadi-devah/ first or supreme existence; God; Narayana or Vishnu; Shiva; the sun. आदिदेवः

Adiguru /Aadi-guruh/ first guru. आदिगुरुः

Adikarma /Aadi-karma/ the beginning of an action; the first action. आदिकर्म

Adimula /Aadi-moolam/ first foundation, primeval cause. आदिमूलम्

Adinath /Aadi-naathah/ literally, means the 'first lord'; primordial guru of all; cosmic consciousness; name of Lord Shiva given by the Nath sect of yogis; first guru of the Nath yogis. आदिनाथः

Adiparva /Aadi-parva/ name of the first book of the *Mahabharata*. आदिपर्व

Adishakti /Aadi-shaktih/ the power of creation; that which appears to our senses; power of Maya, a name of the supreme goddess; the primal force behind creation; see Shakti. आदिशक्तिः

Adi Shankaracharya /Aadi Shankaraachaaryah/ a celebrated teacher of Advaita Vedanta who wrote commentaries on the major Upanishads, the *Bhagavad Gita* and *Brahma Sutras*. The founder of the Dashnami tradition of sannyasa, he established four

mathas in the four quarters of India. Kanchi Matha, dedicated to Devi, and numerous smaller mathas claim him as founder. There is speculation that the Adi Shankaracharya may be a composite of two or more historical personages; see Advaita; see Matha; see Shankaracharya. आदि शंकराचार्यः



Adishvara /Aadeeshvarah/ (Aadi-eshvarah) the primeval lord, an epithet of Shiva. आदीश्वरः

Aditattwa /Aadi-tattvam/ moola prakriti, the first element (of matter); see Mula Prakriti. आदितत्त्वम्

Adivasi /Aadi-vaasee/ tribal people, original inhabitants. आदिवासी

Aditi /Aditih/ boundlessness, immensity; mother of the gods known as Adityas; see Asura. अदितिः

Aditya /Aadityah/ the sun; solar; son of Aditi; a god; divinity; the sun as a deity; divine; a noun used for the twelve sons of Aditi, viz. Dhata, Aryama, Mitra, Varuna, Indra, Vivaswan, Tvashta, Vishnu, Anshu, Bhag, Pusha, Parjanyana. आदित्यः

Adrishta /A-drishtah/ unseen, invisible, unknown; that which is beyond the reach of observation or consciousness; not experienced; 'unreal' for our sense perception;

the unseen principle accepted in Nyaya Vaisheshika concerning the accumulation of unused energy of performed actions at the time of dissolution. अदृष्टः

Adrishtam /Adrishtam/ the invisible one; destiny, fate, luck (good or bad). अदृष्टम्

Adrishya /Adrishyam/ that which cannot be seen by the physical eye (Brahman); not seen, latent, imperceptible. अदृश्यम्

Advaita /A-dvaitam/ not divided into two parts, the feeling of non-duality; identity or non-difference; monistic vision of reality; non-dual experience; of one or uniform nature; that for which there is no other, especially referring to Brahman/ atman; union with the universe or soul; union of soul and matter; union with the supreme existence or Brahman; see Adi Shankaracharya; see Maya; see Vedanta. अद्वैतम्

Advaita Avastharupa Advaya

/Advaita Avasthaa-roopa Advayam/ non-duality, unity, identity; especially the identity of Brahman and the universe, or spirit and matter; the highest truth. अद्वैत अवस्थारूप अद्वयम्

Advaita Nishtha /Advaita

Nishthah/ established in the state of non-duality. अद्वैत निष्ठः

Advaita Siddhi /Advaita Siddhih/ realization of the non-dual Brahman or oneness. अद्वैत सिद्धिः

Advaita Vada /Advaita Vaadah/ the theory that Brahman is the only existence; monism; Vedanta. अद्वैत वादः

Advaita Vedanta /Advaita Vedaantah/ non-dualistic philosophy of Adi Shankaracharya based on the experience of Brahman as the absolute reality, the union of Brahman and atma, (the universe and the soul) as expressed in the Upanishads and in the lives of saints and realized yogis; see Gaudapada Karika; see Vedanta; see Vivarta; see Vivarta Srishti. अद्वैत वेदान्तः

Advayatva /Advayatvam/ self-realization or non-duality (according to *Goraksha Samhita*, the aim of life). अद्वयत्वम्

Advitiya /Adviteeyam/ One without a second, unique. अद्वितीयम्

Advitiyata /Adviteeyataa/ the state of being secondless. अद्वितीयता

Advaita see Advaita. अद्वैतम्

Adyashakti /Aadyashaktih/ primordial power; see Atyakta; see Mula Prakriti. आद्यशक्तिः

Agadatantram the doctrine of antidotes; one of the eight parts of Ayurveda; see Ayurveda. अगदतंत्रम्

Agama /Aagamah/ historical sacred literature, 'that which has come down' or literally 'to carry on' or 'to go forward'; the philosophy and scriptures of tantra where Lord Shiva teaches his consort Parvati; esoteric tradition of tantra suitable for the present age (Kali Yuga); testimony or proof of an acceptable authority because the source of knowledge has been checked and found trustworthy; one of the three sources of right knowledge (pramana) enumerated by

Patanjali in the description of the five modifications of mind (vrittis) in the *Yoga Sutras*; traditional doctrine or precept; secret writing or scripture. आगमः

Agami Karma /Agaamee Karma/ karma produced now to be fructified in the future; see Karma. आगामी कर्म

Agastya /Agastyah/ 'pitcher-born'; name of a celebrated rishi or sage; name of the star Canopus; see Tadaka. अगस्त्यः

Agati /Agatih/ stability. अगतिः

Aghamarshana /Aghamarshanah/ vedic verses, the utterance of which while bathing purifies one; that which purifies. अघमर्षणः

Aghora /A-ghorah/ 'one for whom nothing is abominable'; one who is totally in tune with their nature, having mastered the elements; totally innocent, gentle; the third face of Sadashiva see Panchabrahmaswaroopa. अघोरः

Aghorachara /Aghoraachaarah/ (Aghora-aacharah) in tantra, the sixth of the codes of conduct in which sadhanas are designed to overcome attraction to pleasure (raga) and repulsion from pain (dwesha), developing gentleness and compassion. The transformation of manas, chitta, buddhi and ahamkara enables living in constant union with the higher self; see Manaschatushtaya; see Nava Achara; see Tantra. अघोराचारः

Aghori /Aghoree/ an order of Shaiva ascetics. अघोरी

Agni /Agnih/ fire; the god of fire; fire of the stomach, digestive faculty; metabolism; the third mahabhuta

in Sankhya philosophy with the special property of form; the sacrificial fire of a yajna in which oblations are offered; a prominent deity in the *Rig Veda* who has the right to accept offerings on behalf of all the devatas; see Devata; see Pancha Mahabhuta; see Swaha; see Yajna. अग्निः

Agneyi Dharana /Aagneyee Dhaaranaa/ concentration on the fire element; one of the five concentration practices described in *Gheranda Samhita* under the category of mudra. आग्नेयी धारणा

Agni Dharana /Agni Dhaaranaa/ see Agneyi Dharana. अग्नि धारणा

Agnidhra /Agnidhrah/ a priest who kindles the sacred fire of a yajna; another name for the Brahman priest in a shrauta yajna; see Brahman; see Shrauta Yajna; see Yajna. अग्निध्रः

Agnihotra /Agni-hotram/ maintaining a sacred fire in the house and offering oblations to it every day in a yajna or on special occasions; a small fire ritual, performed daily at dawn and dusk in which cow's milk is offered into the fire. अग्निहोत्रम्

Agnihotri one who maintains the agnihotra fire at home and offers oblations to it; one who makes such a sacrificial yajna take place. अग्निहोत्रि

Agni Mandala /Agni Mandalah/ literally 'zone of fire'; relates to the solar plexus in the body and the digestive fire; as a concentration practice it relates to visualizing the entire body in the form of agni. अग्नि मण्डलः

Agnimantha, Agnimanthana

/Agni-mantha, Agni-manthanam/ literally 'fire-churning'; producing fire by friction; a process in yajna in which fire is produced by churning; see Arani; see Yajna. अग्निमन्थ, अग्निमन्थनम्

Agni Parigraha /Agni Parigrahaah/ the last rites performed after death traditionally use the fire given at the time of marriage and preserved by the couple throughout their joint life; the last of the 16 samskaras or rituals observed in the course of a human life; see Garhapatya Agni; see Samskara; see Sapta Havi; see Shraddha; see Smartagni. अग्नि परिग्रहः

Agni Pradakshina /Agni

Pradakshinaah/ perambulation of the sacred fire of a yajna or havan to obtain the blessings of God. अग्नि प्रदक्षिणाः

Agnisara Kriya /Agnisaara

Kriyaa/ practice of emptying the lungs and pumping the stomach to strengthen the diaphragm and lower stomach region and awaken the digestive fire, also called vahnisara kriya. अग्निसार क्रिया

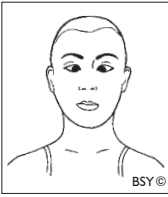
Agnishomatmaka Jagata /Agnishomaatmaka Jagatah/ the principles that hold the universe together: first agni takes, second soma replenishes, etc. अग्निशोमात्मक जगतः

Agni Tattwa /Agni Tattvam/ fire element, fire principle; see Pancha Mahabhuta. अग्नि तत्त्वम्

Agni Vidya /Agni Vidyaah/ process of meditating on fire as symbolizing Brahman. अग्नि विद्या

Agochara /A-gocharah, A-gocharam/ an adjective meaning unattainable, beyond sensory perception; anything beyond the cognizance of the senses; not being seen, observed or known; Brahman. अगोचरः, अगोचरम्

Agochari Mudra /A-gocharee Mudraa/ gazing at the tip of the nose while holding the breath; another name for nasikagra drishti; see Mudra. अगोचरी मुद्रा



Agra /Agrah/ tip. अग्रः

Agrahya /Agraahyam/ unfit to be taken; that which cannot be grasped (Brahman). अग्राह्यम्

Aguna /A-gunah/ without guna or quality; having no attribute or virtues. अगुणः

Aham 'I' or ego; the personal pronoun. अहम्

Aham Brahmasmi /Aham Brahmasmi/ 'I am Brahman', one of the four great vedic statements (maha vakya) used by a meditator as an aid in reaching the supreme state of existence. Found in *Brihadaranyaka Upanishad* of the *Yajurveda*, it is also called anubhava vakya; see Maha Vakya. अहं ब्रह्मास्मि

Aham Etat Na 'I am not this'. अहं एतत् न

Aham Eva Sarva /Aham Eva Sarvam/ 'I alone am all'. अहं एव सर्वम्

Ahamgraha Upasana /Ahamgraha Upaasanaa/ kind of meditation

in vedantic worship where one identifies oneself with Brahman or the supreme being. अहंग्रह उपासना

Aham Idam 'I am this'. अहं इदम्

Ahamkara /Aham-kaarah/

1. egoism or self-conceit; the self-arrogating principle 'I', 'I am-ness', self-consciousness 2. the three basic qualities of ahamkara are: egoism composed of goodness and virtue (sattvic ahamkara); dynamic egoism with passion and pride (rajasic ahamkara); egoism as expressed in ignorance and inertia (tamasic ahamkara) 3. universal state of existence, ceaselessly creating itself; universal 'I am' of which the individual sense of 'I-ness' is a part or manifestation 4. in Vedanta: the base for maya's power of projection 5. in Sankhya philosophy: the third of the eight elements of creation, i.e. the conception of individuality; the principle responsible for the limitations, division and variety in the manifest world 6. in yoga: the rajasic state of consciousness limiting awareness of existence. अहंकारः

Ahamkara Avachhinna

Chaitanya /Ahamkaara

Avachchhinna Chaitanyam/ intelligence associated with egoism; the transmigrating soul (jivatma). अहंकार अवच्छिन्न चैतन्यम्

Ahamkara Tyaga /Ahamkaara Tyagah/ renunciation of egoism. अहंकार त्यागः

Aham Karta /Aham Kartaa/ 'I am the doer'. अहं कर्ता

Ahamkriya /Aham-kriyaa/ selfishness. अहंक्रिया

Aham Pratyaya /Aham Pratyayah/ 'I'-feeling; self-consciousness. अहं प्रत्ययः
Ahamta /Ahamtaa/ I-ness. अहंता
Aham Vritti /Aham Vrittih/ self-arrogating thought. अहं वृत्तिः
Ahankara see Ahankara. अहंकारः
Ahara /Aahaaram/ third basic instinct, craving food or nourishment; food, nourishment, anything that nourishes the body/mind; see Pravritti. आहारम्
Ahara Sanyam /Aahaara Samyamam/ restraint or proper management of dietary habits. आहार संयमम्
Ahavana /Aahaavanam/ see Avahana. आहावनम्
Ahimsa /A-himsaa/ absence of violence from within; non-violence; harmlessness, abstaining from killing or giving pain to others in thought, word or deed; the positive and comprehensive meaning of 'love embracing all creation'; general attitude of welfare for the entire world; one of the yamas as described in Patanjali's *Yoga Sutras*; see Yama. अहिंसा
Ahimsa Loka /Ahimsaa Lokah/ the highest of the 56 lokas which exist above the 28 lokas of Rudra according to the Shaiva scriptures. In this loka there is the city of Jnana Kailash which is the residence of Sadashiva; see Loka. अहिंसा लोकः
Ahuti /Aahutih/ sacrificial offering; oblations in a yajna; libation. आहुतिः
Aihika /Aihikam/ of this world or place, temporal, secular, worldly, local. ऐहिकम्

Aikya /Aikyam/ oneness, unity, identity, sameness; especially identity of the human soul (atman) or the universe with the deity (Brahman). ऐक्यम्
Aikamatya /Aikamatyam/ unanimity, agreement. ऐकमत्यम्
Aikantika /Aikaantikah/ absolute; complete, perfect; assured, certain. ऐकान्तिकः
Aikapada /Aikapadam/ unity of words; being formed into one word. ऐकपदम्
Aikarthyia /Aikaarthyam/ sameness of aim or purpose; consistency in meaning. ऐकार्थ्यम्
Aishan /Aishaanam/ belonging to Shiva. ऐशानम्
Aishwara /Aishvaram/ majestic; powerful, mighty; supreme, royal; belonging to Shiva; divine. ऐश्वर्यम्
Aishwarya /Aishvaryam/ prosperity; material or spiritual wealth; supremacy, sovereignty, power; divine attributes like wisdom, renunciation, etc.; in the tantra agamas it means a balanced, awakened, intuitive, discriminative and sattvic state of mind endowed with all the divine qualities. ऐश्वर्यम्
Aistika /Aistikam/ sacrificial, ceremonial. ऐस्तिकम्
Aitareya /Aitareyah/ name of a brahmana and an aranyaka attributed to Aitareya; an Upanishad of the *Rigveda*; originating from Aitareya; see Prajnanam Brahma. ऐतरेयः
Aitihasika /Aitihaasikah/ traditional; historical; one who knows or studies ancient legends. ऐतिहासिकः
Aja /Ajah/ a goat (male). अजः

Ajanma to Akarma

Ajanma /Aajanma/ from birth; see Janma. आजन्म

Ajanma /A-janma/ no birth. अजन्म

Ajata /Ajaatah/ unborn; one that did not come up (as seed). अजातः

Ajanata /A-jaanata/ not knowing; see Jnana. अजानतम्

Ajapa /Ajapaa/ involuntary, unconscious repetition of the same thing, applied especially to the mantra or sound made in breathing, which is 'recited' 21,600 times every 24 hours. अजपा

Ajapa Japa /Ajapaa Japah/ continuous, spontaneous repetition of mantra; meditation practice in which mantra is coordinated with breath; a powerful technique for sense withdrawal which can induce concentration and deep meditation. अजपा जपः

Ajapa Mantra /Ajapaa Mantrah/ involuntary, unconscious repetitive sound; 'soham' and 'hamso' (I am the universal spirit); see Hamsa Mantra; see Soham. अजपा मन्त्रः

Ajativada /A-jaati-vaadah/ the theory of non-evolution; see Jati. अजातिवादः

Ajit /Ajitah/ not conquered, invincible; a name of Lord Vishnu. अजितः

Ajna /Ajnaa/ command, order. आज्ञा

Ajna Chakra /Ajnaa Chakram/ the third eye, the command or monitoring psychic/pranic centre, also known as the guru chakra. The centre of individual consciousness, it enables mind to mind communication with the external guru and one's inner self. It represents intuition or the

inner pure awareness engendered by the confluence of ida, pingala and sushumna nadis. Physically, the concentration point is situated at the medulla oblongata at the top of the spinal column in the midbrain, corresponding to the pineal gland; see Atmic Triveni; see Aum; see Chakra; see Granthi. आज्ञा चक्रम्



Ajna Mandala /Ajnaa Mandalah/ symbol of ajna chakra. आज्ञा मण्डलः

Ajnana /A-jnaanam/ ignorance, especially spiritual ignorance (avidya) which makes one consider oneself as distinct from the supreme reality or spirit; non-cognizance; unawareness; see Klesha. अज्ञानम्

Ajnana Avrita Ananda

/Ajnaana Aavrita Aanandah/ bliss enveloped by ignorance; the bliss experienced in deep sleep. अज्ञान आवृत आनन्दः

Ajya /Aajyam/ the essence of butter derived from cow's milk; ghee; oil or milk used in place of ghee. आज्यम्

Akala /A-kaalah/ wrong time, premature. अकालः

Akara /Aakaarah/ form. आकारः

Akara /Akaarah/ the first, most fundamental sound represented by 'a' (अ), the first letter of the alphabet. अकारः

Akarma inaction; see Karma. अकर्म

Akarnya /Aakarnya/ to give ear to, to listen; see Karna. आकर्ण्य

Akarshana Shakti /Aakarshana Shaktih/ power of attraction. आकर्षण शक्ति:

Akarta /A-kartaa/ non-doer. अकर्त

Akartavya that which should not be done; see Kartavya. अकर्तव्य

Akarya /Akaarya/ improper action. अकार्य

Akasha /Aakaashah/ 1. element of ether; space, sky; to shine, to appear 2. primordial state of existence 3. in Sankhya philosophy: the first mahabhuta, its special property is sound; that which fills all space between worlds, molecules and everything; its most subtle manifestation (tanmatra) is in the pre-nuclear state of matter 4. the three internal spaces most often used in meditation are chidakasha, daharakasha and hridayakasha; see Pancha Mahabhuta. आकाश:

Akashaja /Aakaasha-jam/ born of akasha. आकाशजम्

Akasha Mandala /Aakaasha Mandalah/ region of ether or space. आकाश मण्डलः

Akashamatra /Aakaasha-maatram/ ether only; space only. आकाशमात्रम्

Akasha Mudra /Aakaasha Mudraa/ a very important mudra to prepare the mind for the state of samadhi; see Mudra. आकाश मुद्रा

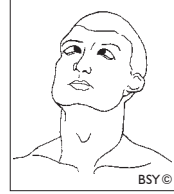
Akasha Nila /Aakaasha Neelah/ blueness of the sky. आकाश नीलः

Akasha Tattwa /Aakaasha Tattvam/ space element; ether principle; see Pancha Mahabhuta. आकाश तत्त्वम्

Akashavani /Aakaasha-vaanee/ eternal heavenly voice. आकाशवाणी

Akashi Dharana /Aakaashee Dhaaranaa/ concentration on the element of space or ether; one of the five concentration practices described in *Gheranda Samhita* under the category of mudra. आकाशी धारणा

Akashi Mudra /Aakaashee Mudraa/ awareness of the inner space; practice of the external stage of dharana; gazing into space with the head tilted back; see Mudra. आकाशी मुद्रा



Akasmika /Aakasmikam/ accidental, unexpected. आकस्मिकम्

Akhanda /Akhandah, Akhandam/ an adjective meaning uninterruptedly, unbroken, indivisible, whole, entire. अखण्डः, अखण्डम्

Akhanda Ananda /Akhandaa Anandah/ unbroken bliss. अखण्ड आनन्दः

Akhandaikarasa

/Akhandaikarasa/ (Akhandai-ekarasa) the one undivided essence. अखण्डैकरसः

Akhandaikarasa Vritti

/Akhandaikarasa Vrittih/ (Akhandai-ekarasa Vrittih) the pure homogeneous flow of mind towards Brahman (brahmakaravritti) that is produced by meditation on Brahman. अखण्डैकरस वृत्तिः

Akhandakara /Akhandakaarah/ of the nature of indivisibility; uninterrupted. अखण्डैकारः

Akhandakara Vritti

/Akhandakaara Vrittih/ constant uninterrupted state of thought waves in the mind. अखण्डाकार वृत्तिः

Akhanda Kirtan /Akhandā Keertanam/ ongoing, unbroken kirtan. अखण्ड कीर्तनम्

Akhanda Mouna /Akhandā Maunam/ unbroken silence. अखण्ड मौनम्

Akhara /Akhaadaa/ the sacred place of a sannyasi sect where the deities' temples are situated and the major ceremonies are held; various sects of sannyasins; a place for wrestling and other martial arts; headquarters of the Naga sect; see Sannyasa. अखाडा

Akhila having no gap; entire, all. अखिल

Aklisha /A-klisham, A-klishah/ an adjective meaning not painful; actions of attitudes which do not lead to further karma and incarnations; simple, easy; see Klisha. अक्लिष्टम्, अक्लिष्टः

Akritabhigama /A-krita-abhigamah/ occurrence of fruits of actions that are not performed. अकृताभिगमः

Akrodha /A-krodhah/ freedom from anger, absence or suppression of anger. अक्रोधः

Akrodhana /Akrodhanam/ freedom from anger. अक्रोधनम्

Aksha /Akshah/ an axis; an axle pole; a latitude (as in latitude and longitude); the rudraksha seed from which malas are made; a unit of measurement for yajnas in vedic times. अक्षः

Aksha /Aksham/ eye; organ of sense; object of sense. अक्षम्

Akshaja /Akshajam/ direct knowledge or cognition. अक्षजम्

Akshara /A-ksharam/ letter, form; quality of a mantra; syllable; literally 'that which does not perish'; sounds which do not die; imperishable, indestructible; fixed, firm. अक्षरम्

Aksharabrahmayoga (Akshara-brahma-yogah) 'yoga of the imperishable Brahman', the eighth chapter of the *Bhagavad Gita* in which guidance is given on meditation, death and immortality. अक्षरब्रह्मयोगः

Akshara Shuddhi /Akshara Shuddhih/ clear pronunciation of the letters of the mantras. अक्षर शुद्धिः

Aksharasya Prashasane

/Aksharasya Prashaasane/ in the governance of the imperishable; in the administration of the undecayable. अक्षरस्य प्रशासने

Aksharatma /Aksharaatmaa/ (Akshara-aatmaa) imperishable self. अक्षरात्मा

Aksharavat imperishability. अक्षरवत्

Akshaya /Akshayam/ literally 'imperishable', a thing which does not decay. अक्षयम्

Akshayapatra /Akshaya-paatram/ wish-yielding pot; a pot that always gives food. अक्षयपात्रम्

Akshata /Akshatah/ unbroken and uncooked rice used in worship as a sign of auspiciousness, well being and prosperity. अक्षतः

Akshobha /A-kshobhah/ emotionless, undisturbed, absence of agitation. अक्षोभः

Akshobhya /Akshobhyam/ immovable, imperturbable. अक्षोभ्यम्
Alakha which can not be seen; flame; inner illumination. अलख
Alakh Bara /Alakha Baadaa/ 'invisible boundary'; place where paramahansa sannyasins live in seclusion. अलख बाडा
Alakh Niranjana /Alakha Niranjana/ that which cannot be seen; uninvolved; untainted or stainless. अलख निरंजन
Alakshana /A-lakshanam/ without distinctive marks or signs; undefined, undistinguished. अलक्षणम्
Alambana /Aalambanam/ support, thing depended on, that on which one rests or leans, protection; primal idea or the basic cause. आलम्बनम्
Alarkalam ashram in which Lord Buddha received his training in the Sankhya way of practice. अलर्कलम्
Alasya /Aalasyam/ idleness, sloth, lack of energy. आलस्यम्
Alata Chakra /Alaata Chakram/ the illusion of a circle of fire produced when a stick burning at one end is waved around quickly. अलात चक्रम्
Alaya Vijnana /Alaya Vijnaanam/ internal cognition, the supreme state according to the authorities on yoga (yogacharyas). अलय विज्ञानम्
Alinga /A-lingah/ without mark; state of undifferentiated existence. अलिङ्गः
Aloka /Aalokah/ luminous; light; investigation (in the light of). आलोकः
Aloka /A-lokah/ not of this dimension; see Loka. अलोकः
Alpa /Alpam/ little. अल्पम्

Amala /A-malah, A-malam/ an adjective meaning without impurity; free from the impurity of maya. अमलः, अमलम्
Amalaka /Aamalakam/ the tree *Emblic myrobalan*, whose fruit is good for the eyes according to folklore and is used in ayurvedic medicine. आमलकम्
Amanas, Amanaska without the organ of desire, thought; the mind that is free from thought and desire. अमनस्, अमनस्क
Amanoshata /A-manoshatam/ state of being mindless. अमनोशतम्
Amanitva /A-maanitvam/ humility, absence of pride. अमानित्वम्
Amara /A-marah/ immortal. अमरः
Amaroli /Amarolee/ drinking of one's own urine in order to detoxify the body and develop immunity, stamina and vitality. अमरोली
Amartya /Amartyah/ immortal, imperishable, divine. अमर्त्यः
Amarsha /A-marshah/ the emotion of anger and jealousy combined; not enduring or bearing. अमर्षः
Amatra /A-maatrah/ boundless; immeasurable. अमात्रः
Amavasya /Amaavasyaa/ the new moon day of the lunar calander; the dark night of the lunar calendar (which is the 15th day). This day is considered to be particularly powerful in its effects on human beings physically, mentally, emotionally and psychically. It is often factored into sadhana; see Muhurta Jyotish. अमावस्या
Ama Vata /Aama Vaatah/ constipation; flatulence and intumescence in digestive system. आम वातः

Amba /Ambaa/ mother; as Shiva's consort, another name of Devi or Durga; in the *Mahabharata*, Amba was the sister of the Pandu's mother (Ambalika) whom Bhishma refused to marry. She got revenge by being born as Shikhandi in her next birth and killing him. अम्बा

Ambhasi Dharana /Ambhasi

Dhaaranaa/ concentration on the water element; one of the five concentration practices described in *Gheranda Samhita* under the category of mudra. अम्भसि धारणा

Amma /Ammaa/ mother. अम्मा

Amrita /A-mritam/ literally 'deathless' (God); immortal, immortality; life; the nectar of immortality which descends from bindu; also called soma. अमृतम्

Amrita Nadi /Amrita Naadee/ a special psychic energy flow branching from the heart. अमृत नाडी

Amsha /Amshah/ part; fragment. अंशः

Amurta /A-moortah/ without form (amurta elements: air and ether). अमूर्तः

Amurta Sadakhya /Amoorta Sadaakhya/ the second face or aspect of Shiva (Sadashiva) which is facing north. Shaped like a luminous pillar; its brilliance is equivalent to one million suns and it is responsible for the creation of the illusion of the world (prapancha), and also for its dissolution; see Paramashiva; see Sadakhya; see Sadashiva. अमूर्त सदाख्यः

Anadi /Anaadih/ beginningless. अनादिः

Anadi Ananta /Anaadi Anantah/ without beginning and end; infinite; Brahman. अनादि अनन्तः

Anadi Kala /Anaadi Kaalah/ eternity; beginningless time. अनादि कालः

Anadi Pravartana /Anaadi Pravartanam/ beginningless flow; everlastingness; beginningless but terminable. अनादि प्रवर्तनम्

Anadi Vasana /Anaadi Vaasanaa/ beginningless desires; the impressions and experiences of many lives. अनादि वासना

Anagata /Anaagatah/ belonging to the future; not yet arrived. अनागतः

Anagha /Anagham/ sinless, faultless, innocent; handsome. अनघम्

Anahadnad see Anahata Nada. अनाहत नादः

Anahata /Anaahatam/ 'unstruck' or 'unbeaten' sound heard by yogis; see Nada; see Nadanusandhana. अनाहतम्



Anahata Chakra /Anaahata Chakram/ psychic centre in the region of the heart, the vibration or 'beat' of which regulates life from birth to death; corresponds to the cardiac plexus in the physical body; corresponds to hridayakasha in meditative practice; centre of emotions which, when developed, gives the psychic force to materialize

desires; centre where Shiva and Shakti unite; see Chakra; see Granthi; see Kalpa Taru; see Yam. अनाहत चक्रम्

Anahata Kshetra /Anaahata Kshetram/ literally 'field of anahata', trigger point of anahata chakra at the sternum. अनाहत क्षेत्रम्

Anahata Nada /Anaahata Naadah/ transcendental cosmic sound experienced only in the higher states of meditation; sound which can not be grasped or heard externally; that sound which is beyond sound; unstruck sound. अनाहत नादः

Anala /Analah/ fire, digestive power, bile. अनलः

Ananda /Aanandah, Aanandam/ an adjective meaning pleasing, delighting; blissful. Pleasure, happiness; pure unalloyed bliss; state of consciousness (in yoga practice); in Vedanta: one of the three attributes of the ultimate principle; name of Shiva; see Sachchidananda. आनन्दः, आनन्दम्

Ananda Abhava /Aananda Abhaavah/ absence of spiritual bliss. आनन्द अभावः

Anandaghana /Aananda-ghanah/ mass of bliss. आनन्दघनः

Ananda Lahari /Aananda Laharee/ 'wave of bliss'; first 41 slokas of the hymn to Devi, *Saundarya Lahari*, said to be composed by Adi Shankaracharya. आनन्द लहरी

Anandamaya /Aananda-mayah/ the supreme state of bliss; the supreme consciousness; fullness of existence; composed of bliss; plenitude or abundance of bliss. आनन्दमयः

Anandamaya Kosha

/Aanandamaya Koshah/ the state of bliss attained in samadhi; subtler sphere of existence, consciousness; the innermost wrapper or sheath (kosha) of the embodied spirit: priya, moda and pramoda are the three types of bliss experienced in this kosha; causal body; see Karanasharira; see Pancha Kosha. आनन्दमय कोषः

Ananda Samadhi

/Aananda Samaadhih/ blissful absorption; a phase of samprajnata awareness characterized by a state of bliss; see Samprajnata Samadhi. आनन्द समाधिः

Anandavana /Aananda-vanam/ literally the garden of bliss, another name for Kashi (Varanasi). आनन्दवनम्

Anandopaya /Aanandopaayah/ (Aananda-upaayah) another name for anupaya. See Anupaya. आनन्दोपायः

Ananta /Anantah/ endless, infinite, boundless, inexhaustible; name of Vishnu, of Vishnu's conch, and of the serpent Shesha on whom Vishnu rests. अनन्तः

Ananta Amatra

/A-maatrah/ infinite and immeasurable. अनन्त अमात्रः

Ananta Ananda

/Aanandah/ infinite bliss. अनन्त आनन्दः

Ananta Drishti /Ananta Drishtih/ unlimited vision. अनन्त दृष्टिः

Ananta Jyoti /Ananta Jyotih/ infinite light. अनन्त ज्योतिः

Anantam the sky, atmosphere; infinity; supreme state of existence; Brahman. अनन्तम्

Ananta Matra /Ananta Maatrah/ having infinite signs; absolute. अनन्त मात्रः

Anantapadmanabha /Ananta-padma-naabhah/ a name of Vishnu; according to Hindu mythology, Vishnu sleeps in the primeval ocean on Shesha, the serpent with 1000 heads. During his sleep a lotus grows from his navel from which is born the creator Brahma, who fashions the world. अनन्तपद्मनाभः



Ananta Vrata /Ananta Vratam/ worship of Vishnu performed in Bhadrapada, the sixth lunar month of the Hindu almanac. अनन्त व्रतम्

Ananya having no other. अनन्य

Ananya Bhakti /Ananya Bhaktih/ exclusive devotion to any single aspect of the Lord; when the meditation and the object of meditation become one. अनन्य भक्तिः

Anarabdha Karya /Anaarabdha Kaaryam/ works which have not yet begun to produce their effects; see Prarabdha Karma. अनारब्ध कार्यम्

Anartha /Anartham/ worthless; harmful, a calamity, misfortune. अनर्थम्

Anasakti /Anaasaktih/ non-attachment, dispassion, indifference to

all sense experience and pairs of opposites; a high state of wisdom (jnana). अनासक्तिः

Anasooya /Anasooyaa/ the mother of Dattatreya, she was a very pious lady so devoted to her husband, Rishi Atri, that Lakshmi, Parvati and Saraswati became jealous of her fame. They sent their husbands to test her vow of one-pointed devotion to her husband (pativrat). The husbands asked her to breastfeed them. She sprinkled water on them and made them three month old children. Later they took birth from her as the trinity in the form of Dattatreya; see Dattatreya. अनसूया

Anasooya /Anasooyah/ free from malice. अनसूयः

Anatmaka /Anaatmakam/ the cessation of all kleshas or afflictions. अनात्मकम्

Anatman /Anaatman/ not-self, another, the perishable body; something different from atman. अनात्मन्

Anatman Vada /Anaatman Vaadah/ state of so-called non-self in Buddhism paralleled in yoga by the experience of asamprajnata samadhi. अनात्मन् वादः

Anavachhinna /Anavachchhinnam/ unlimited, uninterrupted. अनवच्छिन्नम्

Anavachhinna Chaitanya

/Anavachchhinna Chaitanyam/ undivided intelligence which is the real self. अनवच्छिन्न चैतन्यम्

Anavadhana /Anavadhaanam/ non-attention. अनवधानम्

Anavasada /Anavasaadah/ cheerfulness; non-dejection. अनवसादः

Anavastha /Anavasthah/ unsettled, unstable; fallacy arising from the

absence of finality or conclusion.
अनवस्थः

Anavastha Dosha /Anavasthaa
Doshah/ moving backward into
infinity; infinite regression.
अनवस्था दोषः

Anavasthita /Anavasthitah/ un-
steady, unsettled; changed; dis-
solute. अनवस्थितः

Anavasthitattwa
/Anavasthitattvam/ inability to
continue the practice of yoga;
feeling that one has reached the
highest state of samadhi and
therefore it is not necessary to
continue. अनवस्थितत्वम्

Anavasthitva /Anavasthitvam/
instability. अनवस्थित्वम्

Anavopaya /Anavopaayah/ (Anava-
upaayah) the means by which the
empirical individual (anu) uses
his/her instruments (karanas) of
senses, mind and energy (prana)
for self-realization. Includes
practice of shatkarma, asana,
pranayama, pratyahara, mudra,
bandha, disciplines concerning
regulation of prana, rituals, japa,
concentration, etc.; techniques for
inner realization; the first or most
gross of the four upaya sadhanas
of tantra; see Upaya. अनवोपायः

Andha Tamisra /Andha Taamisram/
literally, 'deep darkness'; a hell
which has deep darkness; see
Loka. अंध तामिस्रम्

Anga /Angah/ limb or part of the
body; a constituent part; a step.
अङ्गः

Angadan /Anga-daanam/ dona-
tion of organs. अङ्गदानम्

Anga Nyasa /Anga Nyasah/ ritual
performed to instal devatas at

different parts of a person's body;
invoking or activating a person's
energy body; touching parts of
the body while chanting mantras
appropriate for invocation. अङ्ग
न्यासः

Angula /Angulam/ a specific mea-
surement; width of one finger.
अङ्गुलम्

Anguli /Angulee/ finger, toe.
अङ्गुली

Angushta /Angushtah/ the
thumb, the big toe. अङ्गुष्ठः

Angushta Matra /Angushta
Maatrah/ of the size of the
thumb. अङ्गुष्ठ मात्रः

Angiras /Angeeras/ name of a
rishi (and his descendants), who
composed many of the hymns
in the *Rigveda* and founded the
science of Brahma Vidya; one of
the ten prajapatis or maha rishis,
he wrote laws and described
astronomy and is considered as
the guru of the Gods; the planet
Jupiter; certain hymns from the
Atharva Veda; see Jyotish Shastra;
see Maha Rishi. अङ्गीरस्

Angiratharva Veda /Angiratharva
Vedah/ another name of Atharva
Vedas as many of the hymns of this
Veda were composed by Angiras;
see Atharva Veda. अंगिरथर्व वेदः

Anibadha /Anibaadhaa/ without
obstacles. अनिबाधा

Aniccha /Anichchhaa/ no desire;
absence of desire. अनिच्छा

Aniccha Prarabdha /Anichchhaa
Praarabdham/ no interest in
prarabdha; a destiny in which
there is absence of desire; a des-
tiny one dislikes; see Prarabdha
Karma. अनिच्छा प्रारब्धम्

Anima /Animaa/ subtlety; the power of making the body subtle; reducing the physical mass and density at will; one of the eight siddhis; the power to make oneself very small like an atom; see Siddhi. अणिमा

Anirvachaniya /Anirvachaneeyam/ indescribable, inexpressible; neither existence nor non-existence. अनिर्वचनीयम्

Anirvachaniya Satta

/Anirvachaneeya Sattaa/ inscrutable being (maya). अनिर्वचनीय सत्ता

Anishta /Anishtam/ undesired; bad, evil. अनिष्टम्

Anitya /Anityam/ impermanent. अनित्यम्

Anjana /Anjanaa/ mother of Hanuman. अञ्जना

Anna /Annam/ food. अन्नम्

Annamaya Kosha /Anna-maya Koshah/ sheath or body of matter; the sphere of existence created by food, maintained by food and which ultimately becomes food, i.e. the body; see Pancha Kosha; see Sthula Sharira. अन्नमय कोषः

Anna Prashan /Anna Praashanam/ the seventh of the 16 samskaras or rituals observed in the course of a human life, when solid food is first offered to a baby; see Samskara. अन्न प्राशनम्

Anrita /Anritam/ untruth, falsehood. अनृतम्

Antah, Antar inner, internal. अन्तः, अन्तर्

Antahchatushtaya /Antah-chatushtayam/ fourfold internal organ or mind; the inner equipment in its four aspects: manas,

buddhi, chitta and ahamkara; see Devata. अन्तःचतुष्टयम्

Antahkarana /Antah-karanam/ inner organ, instrument or tool of consciousness; mind; see Ahamkara; see Buddhi; see Chitta; see Manas. अन्तःकरणम्

Antahkarana Pratibimba

Chaitanya /Antahkarana

Pratibimba Chaitanyam/ reflection of the intelligence in the mind.

अन्तःकरण प्रतिबिम्ब चैतन्यम्

Antahkarana Shastra

/Antahkarana Shaastram/ psychology, science of the internal organ or mind. अन्तःकरण शास्त्रम्

Antarakasha /Antaraakaashah/ (Antah-aakaashah) inner space which forms the substratum for our own individual creation. अन्तराकाशः

Antaranga /Antarangah/ (Antah-angah) 'inner limb' in raja yoga: sense withdrawal (pratyahara) leads to concentration (dharana), meditation (dhyana) and samadhi; internal organ, inner part, inner stage; mind; see Ashtanga Yoga; see Bahiranga. अन्तरङ्गः

Antaranga Yoga /Antaranga

Yogah/ generally thought of as the internal stages of sadhana: dharana, dhyana and samadhi; in Satyananda Yoga (Bihar Yoga Tradition) it includes pratyahara, dharana, dhyana and samadhi. अन्तरङ्ग योगः

Antaratma /Antaraatmaa/

(Antah-aatmaa) the indwelling self, inner soul, the heart; substance. अन्तरात्मा

Antaratman Sadhana

/Antaraatman Saadhanaa/
(Antah-aatman Saadhanaa) the innermost quest of the inner self by means of sense withdrawal (pratyahara), concentration (dharana), meditation (dhyana) and samadhi. अन्तरात्मन् साधना

Antardarshan /Antardarshanam/
(Antah-darshanam) vision of the inner self. अन्तर्दर्शनम्

Antardhauti /Antardhautih/
(Antah-dhautih) inner cleaning. अन्तर्धौतिः

Antardrishti /Antardrishtih/
(Antah-drishtih) inner vision; a kind of intuitive knowledge. अन्तर्दृष्टिः

Antarjyoti /Antarjyotih/ (Antah-jyotih) inner light, brightness; illuminated faculty of mind developed by samyama i.e. moving between concentration, meditation and samadhi. अन्तर्ज्योतिः

Antarkumbhaka

/Antarkumbhakah/ (Antah-kumbhakah) internal breath retention; suspension of breath after full inhalation; see Kumbhaka. अन्तर्कुम्भकः

Antarlakshya /Antarlakshyam/
(Antah-lakshyam) internal aim to be aspired for in concentration (dharana); introversion; introspection. अन्तर्लक्ष्यम्

Antarmouna /Antarmaunam/
(Antah-maunam) inner silence; meditative technique belonging to the fifth step of raja yoga (pratyahara); consists of six stages: 1. awareness of sense perception 2. awareness of spontaneous thought process 3. posing and

disposing of thoughts at will 4. awareness of spontaneous thoughts and disposal of thoughts at will 5. freedom from thought 6. awareness of sleep state consciousness (prajna); see Prajna; see Pratyahara. अन्तर्मौनम्

Antarmukha /Antarmukham/
(Antah-mukham) introspective; gaze turned inwards; inward facing. अन्तर्मुखम्

Antarmukha Vritti /Antarmukha Vrittih/ (Antah-mukha Vrittih) state in which the mind is turned inward and withdrawn from objects; see Pratyahara. अन्तर्मुख वृत्तिः

Antarvaha Sharira /Antarvaaha Shareeram/ (Antah-vaaha Shareeram) the subtle body of a yogi through which entry into the bodies of others is accomplished. अन्तर्वाह शरीरम्

Antarveshtini /Antarveshtinee/
(Antah-veshtinee) an important energy flow (nadi) which is very delicate; nadi in which the pure and resplendent shakti called kundalini is located. अन्तर्वेष्टिनी

Antaryajna /Antaryajnah/ (Antah-yajnah) internalization of the yajna process; a yajna process within oneself where one sacrifices one's ego, selfishness, etc. अन्तर्यज्ञः

Antaryami, Antaryamin

/Antaryaamee, Antaryaamin/
(Antah-yaamee, Antah-yaamin) inner ruler; the supreme being present in every object of creation and guiding all creatures; a name of Shree Krishna, Shree Rama, Lord Shiva, etc. अन्तर्यामी, अन्तर्यामिन्

Antara /Antarah/ in the middle, between; inner, internal, within;

interval; location, place; distance.
अन्तरः

Antim Samskara /Antima

Samskara/ the last samskara;
ritual burning of the dead body;
also known as Agni Parigraha; see
Samskara. अन्तिम संस्कारः

Anu fine; minute; atomic, an atom
of matter, 'an atom of time'; the
54,675,000th part of 48 minutes
(of a muhurta); name of Shiva,
'the subtle one'; name of the
fingers preparing the soma juice;
in poetry the 4th part of a matra;
in Vaisheshika, a positional reality
that has no length, breadth or
thickness; a limited, conditioned
or empirical individual; see
Anavopaya. अणु

Anu Matrika /Anu Maatrikam/
having the size of an atom, con-
taining the atomic elements
(matra) of the body. अणु मात्रिकम्

Anupaya /Anoopaayah/ (Anu-
upaayah) the fourth upaya of
tantra, attainment of spiritual
experience without need of
means or effort – possible for
very advanced aspirants only; see
Upaya. अणूपायः

Anu Renu /Anu Renuh/ atomic
dust (as seen in sunbeams). अणु
रेणुः

Anuvadin /Anu-vaadin/ one who
believes in and teaches atomism;
see Vaisheshika. अनुवादिन्

Anu one of the prepositions in
Sanskrit. अनु

Anubhava /Anu-bhava/ direct
perception or cognition, know-
ledge derived from personal
observation or experiment; ex-
perience; intuitive consciousness

(self-realization); personal spiri-
tual experience. अनुभवः

Anubhava Advaita /Anubhava
Advaitam/ actual living ex-
perience of oneness. अनुभव अद्वैतम्

Anubhava Gamyā /Anubhava
Gamyam/ obtainable by direct
perception (through samadhi).
अनुभव गम्यम्

Anubhava Vakya /Anubhava
Vaakyam/ self-realized state-
ment, i.e. 'Aham Brahmasmi';
see Aham Brahmasmi; see
Maha Vakya. अनुभव वाक्यम्

Anubhavi Guru /Anubhavee
Guruh/ preceptor who has per-
sonal spiritual realization. अनुभवी
गुरुः

Anubhuta /Anubhootam/ per-
ceived, understood. अनुभूतम्

Anudatta /Anudaattah/ lowest of
the three tones used for chanting
Sanskrit mantras aloud; see
Swarita; see Udatta. अनुदात्तः

Anugraha /Anugraha/ divine
grace, kindness, assistance; bles-
sing; the ability to be established
in the state beyond tirobhav; the
fifth of Shiva's five basic actions
or characteristics: sustenance; see
Panchakritya. अनुग्रहः

Anuloma /Anulomah/ in a natural
direction, with the grain. अनुलोमः

Anuloma Pranayama /Anuloma
Praanaayaamah/ pranayama in
which inhalation is performed
through both nostrils and ex-
halation alternately through
either nostril. अनुलोम प्राणायामः

Anumana /Anumaanam/ infer-
ence; one of the three means of
correct knowledge (pramana)
enumerated by Patanjali in the

Yoga Sutras; knowledge which is preceded by perception; see *Pramana*; see *Vritti*. अनुमानम्

Anumanika /Anumaanikam/ relating to a conclusion; derived from an inferential perception. अनुमानिकम्

Anumanta /Anumantaa/ giver of the sanction to the movements of nature. अनुमन्ता

Anumati /Anumatih/ permission, consent, approval. अनुमतिः

Anupada /Anupadam/ following the feet closely. अनुपदम्

Anupalabdh /Anupalabdhah/ unobtained; unperceived; unascertained. अनुपलब्धम्

Anupalabdhi /Anupalabdhih/ one of the eight proofs of knowledge of the existence of non-existence or the negative. अनुपलब्धिः

Anusandhana /Anusandhaanam/ enquiry; investigation. अनुसन्धानम्

Anushanga Path /Anushanga Paathah/ a convention which is followed in yajnas whereby mantras are repeated regularly; see *Mantra*. अनुषंग पाठः

Anushasana /Anushaasanam/ complete instruction; command; laying down rules or precepts; a law; advice, persuasion; subtle management. अनुशासनम्

Anushaya /Anushayah/ repentance, remorse, regret; the result or consequence of bad deeds which cling very closely and so cause the soul to enter other bodies after enjoying temporary freedom from recurring births. अनुशयः

Anushthana /Anushthaanam/ a resolve to perform a mantra

sadhana with absolute discipline for a requisite period of time; a fixed course of sadhana; systematic performance of religious practices undertaken usually for some definite period of time, e.g. 40 days. अनुष्ठानम्

Anushtubh /Anushtubh/ a traditional metre in Sanskrit verse consisting of four parts of eight syllables each, making the whole stanza 32 syllables; form of praise. अनुष्टुभ्

Anuvakya Mantra /Anuvaakya Mantrah/ the richas recited by the hotra priest before the commencement of the principal yajna; an invitation to the main deity of the yajna; see *Hotra*; see *Richas*; see *Yajna*. अनुवाक्य मन्त्रः

Anuvrata /Anuvratah/ obedient, devoted. अनुव्रतः

Anuvritti /Anuvrittih/ turning round and round; following; having respect for one's own thought. अनुवृत्तिः

Anuvyakhya /Anuvyaakhyaanam/ exposition, gloss, commentary; part of a brahmana which explains difficult aphorisms (sutras); see *Brahmana*. अनुव्याख्यानम्

Anuvyavasaya /Anuvyavasaayah/ perception of a sentiment or judgement. अनुव्यवसायः

Anusuiya see *Anasooya*. अनुसूया

Anvadhana /Anvaadhaanam/ the first samidha offered to ignite a yajna fire; depositing fuel on the sacred fire; see *Samidha*; see *Yajna*. अन्वाधानं

Anyonya /Anyonyam/ one another, each other, mutual. अन्योन्यम्

Ap, Apas /Aapa, Aapas/ water; the liquid state of matter; in Sankhya philosophy, the fourth mahabhuta with the special property of taste; a religious ceremony; see Pancha Mahabhuta. आप, आपस्

Apas Tattwa /Aapas Tattvam/ water element; water principle. आपस् तत्त्वम्

Apamana /Apamaanah/ disrespect, disgrace. अपमानः

Apana Chaitanya /Apaana Chaitanyam/ awareness of apana vayu. अपान चैतन्यम्

Apana Vayu /Apaana Vaayuh/ one of the five energies (vayus or pranas), moving downwards from the navel to the perineum, governing the lower abdominal region and responsible for elimination and reproduction; downward moving breath; see Pancha Prana; see Vayu. अपान वायुः

Apantaratamas /Apaantaratamas/ literally 'one born in the land where the sun sets and it becomes dark'; a name of Vyasa; see Vyasa. अपान्तरतमस्

Apara /A-parah/ another; ordinary; opposite of para. अपरः

Apara Brahman lower Brahman, Brahman with attributes or qualities (saguna Brahman), personal God (Ishwara). अपर ब्रह्मन्

Apara Vairagya /Apara Vairaagyam/ lower kind of vairagya or dispassion denoting detachment from the objects of pleasure; see Para Vairagya; see Vashikara. अपर वैराग्यम्

Apara Vidya /Apara Vidyaa/ intellectual (or lower) knowledge

of the Vedas; intellectual knowledge. अपर विद्या

Apara /Aparaa/ all knowledge except spiritual knowledge; worldly knowledge; 'aparaa' is the feminine of apara – other; ordinary; inferior; lower. अपरा

Aparadha /Aparaadhah/ fault, mistake. अपराधः

Aparadha Bhava /Aparaadha Bhaavah/ devotion with a sense of guilt. अपराध भावः

Aparadha Kshamapana Stotra /Aparaadha Kshamaapana Stotram/ tantric prayer to Lord Shiva asking him to forgive faults and failures, composed by Adi Shankaracharya. अपराध क्षमापन स्तोत्रम्

Aparichhinna /Aparichchhinnam/ without any limitations; infinite; never-ending, continuous. अपरिच्छिन्नम्

Aparigraha /A-parigraha/ freedom from covetousness; abstention from greed; non-receiving of gifts conducive to luxury; without possessions or belongings; one of the five yamas described by Patanjali in the *Yoga Sutras* as a preliminary discipline of yoga; see Yama. अपरिग्रहः

Aparimita Drishti /A-parimita Drishtih/ the view transcending the limitation of space, time and causation; unmeasured view. अपरिमित दृष्टिः

Aparinama /A-parinaamah/ unchangeable, unalterable. अपरिणामः

Aparoksha /A-parokshah/ not invisible, perceptible to the senses; not distant or remote; direct, immediate. अपरोक्षः

Aparokshanubhava Swarupa

/Aparoksha-anubhava

Svaroopam/ the essence of direct intuitive perception; direct realization. अपरोक्षानुभव स्वरूपम्

Aparokshanubhuti /Aparoksha-

anubhootih/ direct, actual experience; state of intuitive experience; literally 'not indirect experience'; not experience gained only through the medium of the senses. अपरोक्षानुभूतिः

Aparokshatva /A-parokshatvam/ feeling of directness or immediacy. अपरोक्षत्वम्

Apaurusheya not created by humans; of divine origin; the Vedas which were heard or seen by rishis; see Rishi; see Veda. अपौरुषेय

Apavada /Apavaadah/ exception; negation, rejection; refutation, as of a wrong imputation or belief; contradiction. अपवादः

Apavarga /Apavargah/ release, liberation; release from the bondage of embodiment; completion; see Moksha. अपवर्गः

Apekshika /Aapekshikah/ relative. आपेक्षिकः

Apoorna see Apurna. अपूर्णम्

Aprajna /A-praajnah/ ignorant; unlearned. अप्राज्ञः

Aprakrita /A-praakritam/ unmanifested; unperceived; not published; concealed, hidden. अप्राकृतम्

Aprama /Apramaa/ false or incorrect notion. अप्रमा

Apramatta /Apramattah/ careful, watchful, vigilant; not dull or intoxicated. अप्रमत्तः

Aprana /A-praanam/ without prana, the principle of life. अप्राणम्

Apta /Aaptah/ reached, obtained; intimate; relative, friend. आप्तः

Apta Kama /Aapta Kaamah/ one whose desires have been fulfilled; one who has renounced all worldly desires and attachments; a realized sage. आप्त कामः

Apta Vakya /Aapta Vaakyam/ evidence of the wise; testimony of the trustworthy; Veda or shruti. आप्त वाक्यम्

Apurna /A-poornam/ imperfect; not full, incomplete. अपूर्णम्

Apurva /A-poorvah/ unseen; strange, extraordinary; the hidden force of a karma which will bring its fruits in the future; something unprecedented and, in the context of yajna, it refers to effects that were not present prior to the performance of a yajna; see Yajna. अपूर्वः

Aradhana /Aaraadhanaa/ to be fully immersed in worship of the deity with intense reverence; worship; tapasya; sadhana. आराधना

Aradhya /Aaraadhyah/ the object of adoration and worship. आराध्यः

Arambha /Aarambhah/ beginning. आरम्भः

Arambha Avastha /Aarambha Avasthaa/ beginning stage, eg., according to *Hatha Yoga Pradipika* the first state of hearing the inner nada is attained after piercing Brahma granthi; see Granthi. आरम्भ अवस्था

Arambhakopadana

/Aarambhakopaadaanam/

(Aarambhaka-upaadaanam)

material cause that gives birth to an effect which is an essentially different entity, e.g. atoms of the Vaisheshika school. आरम्भकोपादानम्

Arani /Aranih/ piece of wood used in kindling fire by friction during fire ceremonies (yajna); sacrificial wood. अरणि:



Aranya /A-ranyam/ the name of one of the ten orders of sannyasins founded by Adi Shankaracharya; land which is neither cultivated nor grazed; a wilderness; a remote place; forest. In vedic times this forest was not under any state, kingdom or governance. Literally aranya is from 'a' meaning 'no' plus 'rana' meaning 'fight' and no one had authority to kill anyone there. Members of royal families who had many political enemies found refuge in such sanctuaries when they entered vanaprastha ashrama; see Dashnami Sampradaya; see Vanaprastha Ashrama. अरण्यम्

Aranya /Aaranyam/ jungle or forest-born; wild; anything produced or generated in a wilderness. अरण्यम्

Aranyaka /Aaranyakam/ output of forest life; being in or relating to a forest; wild; third part of the Vedas. These texts are contemplative ancient scriptures containing subtle mystical interpretations of vedic rituals composed in the forest by rishis who had renounced worldly life and are supposed

to be studied and practised in forests or remote places; an inhabitant of a forest; transition from ritual to philosophy; see Brihadaranyaka; see Veda. आरण्यकम्

Aranyakula Ashrama /Aaranyakula Aashramah/ the time to retire to the forest; see Vanaprastha Ashrama. आरण्यकुल आश्रमः

Arati /Aaratee/ rite of worship involving waving of lights with reverence before a deity; esoterically, lighting the lamp can represent exhausting one's karmas; see Shodashopachara Puja. आरती

Aravinda /Aravindah/ name of a famous yogi from Pondicherry (whose name is pronounced 'Aurobindo' by Bengalis). He was concerned with the transformative power of yoga on all levels of the human being; a lotus. अरविन्दः

Archana /Archanaa/ worship; offering of flowers, etc. at the time of worship; honouring; reverence or respect paid to deities and superiors; offering your karmas to God; the sixth of the nine steps of bhakti; see Navadha Bhakti. अर्चना

Ardha /Ardham/ half, forming a half. अर्धम्

Ardhamatra /Ardha-maatraa/ half syllable. अर्धमात्रा

Ardhanarishvara

/Ardhanaareeshvarah/ (Ardha-naree-eeshvarah) form of Shiva which is half-male and half-female; Shiva and Shakti united in one form; concept of ida and

pingala nadis in yoga philosophy.
अर्धनारीश्वरः

Arghaa the horizontal part of the shivalingam where the vertical lingam is placed. This arghaa is a symbol of Shivaa or Shakti; see Peetha; see Shivalinga. अर्घ

Arghya /Arghyam/ respectful offering of water to the gods or to guests; a ritual in which the palms of the hands are joined to make a cup, water is held there, and then the hands are tilted slowly so the water drips drop by drop while mantras are chanted; washing the hands of the deity, symbolizing offering oneself into the hands of the deity; valuable; see Murti; see Shodashopachara; see Shodashopachara Puja; see Yajna. अर्घ्यम्

Arhanta /Arahanta/ the highest stage of attainment in Buddhism and Jainism. अरहन्त

Arjana /Arjanam/ gaining; earning. अर्जनम्

Arjava /Aarjavam/ straightforwardness, being truthful and innocent. आर्जवम्

Arjuna /Arjunah/ name of the third Pandava, who was the son of Indra and Kunti; in the *Bhagavad Gita* he received a divine revelation from Lord Krishna; white or clear colour; Arjuna was so called because his actions were pure. अर्जुनः

Arjunavishadayoga /Arjuna-vishaada-yogah/ 'yoga of the despondency of Arjuna', the first chapter of the *Bhagavad Gita* in which Arjuna explains the reasons he does not want to fight against

his family even in a just war. अर्जुनविषादयोगः

Arohana /Aarohanam/ ascending; ascending energy flow in the subtle body; counterpart of avarohana; see Kriya Yoga; see Nadi. आरोहणम्

Arpana /Aarpanam/ worship, making an offering to God; see Shodashopachara Puja. आर्पणम्

Arta /Aartah/ devotee who prays for relief from personal calamities or pain. आर्तः

Artha /Arthah/ accomplishment; attainment in all spheres of life; material need; wealth; in yoga philosophy, the object of meditation; the basis for the mind; see Purushartha. अर्थः

Artharthi /Arthaarthee/ devotee who prays to fulfil a personal desire. अर्थार्थी

Artha Tattwa /Artha Tattvam/ the real nature of anything. अर्थ तत्त्वम्

Arudha /Aaroodhah/ mounted, ascended; seated on. आरूढः

Arundhati /Arundhatee/ name of the wife of Vashistha (one of the seven rishis). Like her husband, she was the guide and controller of Raghu's line in her own right; the morning star personified as the wife of Vashistha; one of the Pleiades (a group of stars). अरुन्धती

Arundhati Darshana Nyaya /Arundhatee Darshana Nyayaah/ the star Arundhati is rarely visible to the naked eye; therefore, to point it out a very big star nearby is shown. That star is then rejected and a smaller star is pointed out and so on, until the actual Arundhati is located.

This method of leading from the gross to the more subtle is called Arundhati Darshana Nyaya; see Adhyaropa; see Apavada. अरुन्धती दर्शन न्यायः

Arundhi /Arundhee/ ascent, rise, elevation. अरुन्धी

Arupa /A-roopam/ formless, shapeless; the pradhana or prakriti of Sankhya philosophy and the Brahman of Vedanta. अरूपम्

Arurukshu /Aarurukshuh/ one who wishes to 'climb' the steps of yoga. आरुरुक्षुः

Arya /Aaryah/ generic name used to refer to vedic people; a title given to a respectable person or head of a family; a cultured person. आर्यः

Arya Samaj /Aarya Samaajah/ a reformist group founded by Swami Dayananda Saraswati, interested in reestablishing Vedic customs. आर्य समाजः

Asadavarana /A-sadaavaranam/ (A-sat-aavaranam) one of the two aspects of the veiling power (avarana shakti) of maya which screens the existence of Brahman and makes us think there is no Brahman; asadavarana is removed by direct knowledge (aparoksha jnana); see Avarana Shakti. असदावरणम्

Asadrisha /A-sadrisham/ unlike; unequalled. असदृशम्

Asakta /Asaktah/ unattached, unselfish. असक्तः

Asakti /Aasaktih/ attachment. आसक्तिः

Asamartha /A-samarthah/ not having a suitable attitude and aim; not capable; not having the intended meaning. असमर्थः

Asamavayin /A-samavaayin/ not intimately related; not inherent; not being the substance. असमवायिन्

Asambhavana /A-sambhaavanaa/ spiritual doubt, one of the obstacles (pratibandha) that stands in the way of self-realization; lack of respect; improbability; impossibility of comprehending. असम्भावना

Asamprajnata Samadhi

/A-samprajnaata Samaadhih/ stage of samadhi where the traces of the mind (samskaras) become active according to their intensity; state of identification of the individual consciousness with the universal state of existence and consciousness; samadhi which is experienced between the different phases of samprajnata samadhi. A dynamic state of dissolution (laya) or cessation (nirodha) where awareness and willpower drop and the nature of the samskaras is the guiding factor; see Samprajnata Samadhi; see Samskara. असम्प्रज्ञात समाधिः

Asamprayoga /A-samprayogah/ not coming into contact; incorrect application. असम्प्रयोगः

Asamshakti /A-samshaktih/ in Vedanta, the fifth of seven levels of wisdom (jnana bhumika), where there is the highest degree of non-attachment to objects of the world and the world is like a dream; see Brahmaavidya; see Jana Bhumika. असंशक्तिः

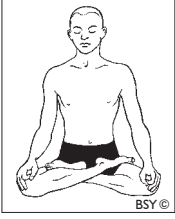
Asamskrita see Asanskrita. असंस्कृतः

Asamvedana /A-samvedanaa/ non-receptivity of the mind;

imperishable state of quiescent wisdom (jnana); thoughtless state (nirvikalpa samadhi). असंवेदना

Asamyagdarshana

/A-samyagdarshanam/ (A-samyak-darshanam) incorrect or imperfect vision; consciousness of the objective universe. असम्यग्दर्शनम्



Asana /Aasanam/ in raja yoga, a physical posture in which one is at ease and in harmony with oneself; the third limb of yoga as described by Patanjali in the *Yoga Sutras*; posture for meditation or for health; in hatha yoga, a specific body posture to balance and channel energy (prana), open the chakras and remove energy blocks; seat; mat or seat provided for the deity that one is invoking or worshipping to sit on; esoterically this represents a seat in one's heart; see Avahana; see Shodashopachara; see Shodashopachara Puja. आसनम्
Asanavidhi /Aasana-vidhi/ rite or service performed by a devotee taking his seat to conduct puja. आसनविधिः

Asanga /A-sangah/ non-attachment; freedom from ties. असङ्गः

Asanga Bhavana /Asanga Bhaavana/ feeling or mental attitude of non-attachment. असङ्ग भावना

Asanskrita /A-sanskritah/ uncultured; uneducated. असंस्कृतः

Asantoshah /A-santoshah/ discontent, disgust. असन्तोषः

Asara /A-sarah/ without essence; dry; barren. असारः

Asat not being or existing, not manifest; in Vedanta, the passive aspect of the ultimate principle, Brahman; see Sat. असत्

Asatya /A-satyam/ untruth. असत्यम्

Asevitah /A-sevitah/ not attended upon, not served; not enjoyed. असेवितः

Asha /Aashah/ hope; expectation. आशा

Ashasya /Aashasyam/ to be obtained by a boon; to be wished; desirable; blessing, benediction. आशस्यम्

Ashabda /A-shabdah, A-shabdham/ an adjective meaning not expressed in words; without any sound. अशब्दः, अशब्दम्

Ashabdham the inexpressible, i.e. Brahman; in Sankhya philosophy, the primary germ of nature. अशब्दम्

Ashada /Aashaadhah/ fourth lunar month according to the Hindu almanac, corresponding to June/July. Its full moon is celebrated as the Guru Purnima festival; see Grishma; see Guru Purnima; see Masa; see Ritu. आषाढः

Ashana /Ashanaa/ hunger; desire to consume. अशना

Ashanti /A-shaantih/ restlessness, distraction; absence of peace of mind; non-cessation. अशान्तिः

Ashaya /Aashayah/ receptacle abode; place where the residue of karmas and unfulfilled desires

or experiences are stored in a particular state of mind; karmic stock; mind; heart; intention. आशयः

Ashcharyavat /Aashcharyavat/ marvellous, wonderful; applied to the indweller of the body. आश्चर्यवत्

Ashirvada /Aasheervaadah/ blessing, benediction. आशीर्वादः

Ashrama /Aashramah/ hermitage, hut, cell, dwelling or abode of ascetism and spiritual practice; stage, order, or period of life, of which there are four: brahmacharya or studentship, grihastha or household life, vanaprastha or forest-dwelling, sannyasa or total renunciation; the name of one of the ten orders of sannyasins founded by Adi Shankaracharya; see Dashnami Sampradaya; see Gurukula; see Varna Ashrama. आश्रमः

Ashramadharma /Aashrama-dharmah/ the special duties of each order or stage of life; the duties of one leading a hermit's life. आश्रमधर्मः

Ashraya /Aashrayah/ that on which things depend, to which things are closely connected; resting place, asylum, support, help; dependence. आश्रयः

Ashrita /Aashritah/ having recourse; depending on the body; to live in; see Dehamashrita. आश्रितः

Ashta eight. अष्ट

Ashtadhyayi /Ashtaadhyayee/ (Ashta-adhyayee) literally 'eight chapters', the name of Panini's pioneering treatise on Sanskrit grammar. अष्टाध्यायी

Ashtaka a shraddha ceremony performed on the seventh, eighth and ninth days from full moon; see Shradda. अष्टक

Ashtakshara Mantra /Ashta-akshara Mantrah/ mantra with eight syllables, Om Namō Narayanaya; see Akshara; see Vishnu. अष्टाक्षर मन्त्रः

Ashtalokapala /Ashta-loka-paalah/ eight guardians of the eight directions. अष्टलोकपालः

Ashtama eighth. अष्टम

Ashtami /Ashtamee/ eighth lunar day (tithi) of the dark and bright fortnight on the lunar calendar, important for sadhana due to the effect of the lunar position; see Jyotisha. अष्टमी

Ashtanga /Ashta-angah/ eight limbs. अष्टाङ्गः

Ashtanga Yoga /Ashta-anga Yogah/ the eight limbs of yoga described by Patanjali in the *Yoga Sutras*, viz. 1. yama 2. niyama 3. asana 4. pranayama 5. pratyahara 6. dharana 7. dhyana 8. samadhi; see Antaranga; see Bahiranga Sadhana. अष्टाङ्ग योगः

Ashtashraddha /Ashta-shraaddham/ eight funeral rites performed for all worldly relations, including one's previous self; ceremony performed when taking initiation into sannyasa. अष्टश्राद्धम्

Ashta Siddhi /Ashta Siddhih/ eight siddhis, paranormal or supernatural accomplishments, that are listed in the *Yoga Sutras* of Sage Patanjali and the *Hatha Yoga Pradipika* of Swami Swatmarama;

see Anima; see Garima; see Ishitvam; see Laghima; see Mahima; see Prakamya; see Prapti; see Siddhi; see Vashitva; अष्ट सिद्धिः

Ashtavadhani /Ashtaavadhaanee/ a person capable of doing eight things simultaneously with equal dexterity. अष्टावधानी

Ashtavakra /Ashtaavakrah/ a saint whose body was bent in eight places. अष्टावक्रः

Ashtavakra Gita /Ashtaavakra Geetaa/ treatise on Advaita Vedanta in the form of a dialogue between Ashtavakra, the guru, and his disciple, king Janaka. अष्टावक्र गीता

Ashubha /A-shubham/ evil, inauspicious. अशुभम्

Ashubha Vasana /Ashubha Vaasanaa/ impure desire or tendency. अशुभ वासना

Ashuddha /A-shuddham/ impure, not purified; incorrect, wrong. अशुद्धम्

Ashuddha Mana /Ashuddha Manah/ impure mind, lower mind with evil impressions. अशुद्ध मनः

Ashwa /Ashvah/ horse; symbolic expression for the number 'seven'; temporary. अश्वः

Ashwamedha Yajna /Ashva-medha Yajnah/ horse sacrifice; an elaborate vedic ceremony undertaken by kings to attain a son or sovereignty; a yajna performed by a powerful king to make other kings accept his supremacy. In this yajna a horse was set free and was followed by the king's army. When it entered another kingdom the ruler there

had to either fight the king's army or consent to serve him. The horse was not sacrificed but was the symbol of power in the yajna. अश्वमेध यज्ञः

Ashwina, Ashwinau /Ashvina, Ashvinau/ the two physicians of the gods, who are respected as the twin sons of the Sun by a nymph in the shape of a mare called Ashvini; presiding deities of the nostrils; also called Ashvini Kumara. Having a dual nature, they indicate the transition from darkness to light and also represent heaven and earth. Collectively they are called Ashvinau. अश्विन अश्विनी

Ashvini /Ashvinee/ the first of 27 nakshatras or lunar mansions (consisting of three stars); a nymph, considered in later times to be the mother of the Ashwinau and the wife of the Sun. अश्विनी

Ashvini Mudra /Ashvinee Mudraa/ a yogic practice to redirect energy upwards; mudra involving contraction of the anal sphincter as a horse does; see Mudra. अश्विनी मुद्रा

Ashwina /Aashvinah/ seventh lunar month of the Hindu almanac, containing Ashwina Navaratri. Corresponds to September/October; see Masa; see Navaratri Anushtana; see Sharada. आश्विनः

Ashwattha /Ashvatthah/ holy fig or pipal tree, a huge tree whose roots and branches spread extensively. Lord Buddha achieved enlightenment beneath it; sacred tree regarded as the dwelling place of Lord Vishnu. अश्वत्थः

Asiddha /A-siddhah/ not perfected, unrealized. असिद्धः

Asmat pertaining to us or me. अस्मत्

Asmi I am, I exist. अस्मि

Asmita /A-asmitaa/ state where the ego and the sense of individuality are completely finished and there is only pure awareness. आस्मिता

Asmita /Asmitaa/ sense of doership; egoism; one of the five causes of affliction (kleshas) described by Patanjali in the *Yoga Sutras*; awareness of 'I am' superimposed on the body, action and mind; feeling of 'I' identified with an action; see Klesha. अस्मिता

Asmitanasha /Asmitaa-naashah/ destruction of egoism or I-ness. अस्मितानाशः

Asmita Samadhi /Asmitaa Samaadhih/ a state of samprajnata samadhi attained by dissolution of the ego; merging of body, mind and soul; samadhi with the seed of individual self-awareness; superconscious state immediately below seedless samadhi (nirbija samadhi) with only the feeling of 'I am', or 'I exist', 'Aham Asmi'; see Samprajnata Samadhi. अस्मिता समाधिः

Asmriti /A-smritih/ forgetfulness; state of unconsciousness. अस्मृतिः

Asparshana /A-sparshanam/ non-contact, avoiding contact (with anything). अस्पर्शनम्

Asteya /A-steyam/ honesty, not stealing; one of the yamas of Patanjali's *Yoga Sutras*; see Yama. अस्तेयम्

Asthi bone found in the body tissues; bone. अस्थि

Asthira /A-sthirah/ wavering and unsteady. अस्थिरः

Asti being, existent, present; often used at the beginning of a tale or narrative in the sense of 'so it is', or merely as an expletive; Brahman. अस्ति

Astibhatipriya /Asti-bhaati-priyam/ asti means existence, bhati means consciousness, priya means bliss, the eternal qualities inherent in Brahman; see Sachchidananda. अस्तिभातिप्रियम्

Astika /Aastikah/ theist; theistic philosophy. अस्तिकः



Astra /Astram/ projectile weapon, like an arrow or a spear; a missile. अस्त्रम्

Astradhari /Astra-dhaaree/ weapon holder. अस्त्रधारी

Asura /Asurah/ demon, evil spirit; common name for the enemies of gods; inhabitant of other dimensions, usually in opposition to the gods; see Daitya. असुरः

Asuramaya /Asura-maayaa/ demonical magic. असुरमाया

Asurya /Asurya/ demonical. आसुर्य

Asurya /A-soorya/ sunless. असूर्य

Asuya /Asooyaa/ envy; jealousy; intolerance; detraction; calumny; anger, indignation. असूया

Atadroopa Pratishtha /Atadroopa Pratishthaa/ (A-tat-roopa Pratishthaa) knowledge of false

identity; inability to link name with form. अतद्रूप प्रतिष्ठा

Atadvyavritti /Atadvyavrittih/ (Atat-vyaavrittih) process of knowing the truth through something opposed to it, e.g. the self distinct from the three gross, subtle and causal bodies. अतद्व्यावृत्तिः

Atadvyavritti Samadhi

/Atadvyavritti Samaadhih/ (Atat-vyaavritti Samaadhih) samadhi that does not care for or require the aid of others; samadhi attained through the negation of anything other than atma (anatman). अतद्व्यावृत्ति समाधिः

Atala /Atalah/ first centre of the instinctive or animal body below mooladhara chakra; see Patalam. अतलः

Atattwika /A-taattvikam/ not real. अतात्त्विकम्

Atha literally 'now', also 'then'; considered an auspicious word as Brahma said it as he was creating the earth, therefore, a syllable pronounced as a blessing used at the commencement of any scripture. अथ

Atharvana /Atharvanah/ the eldest son of Brahma and his descendants. His incantations are found in the *Atharva Veda*. He brought fire from heaven to Earth, offered soma and sang hymns as prayers. अथर्वणः

Atharva Veda /Atharva Vedah/ fourth vedic text containing the tantric concepts and the collection of spells; see Veda. अथर्व वेदः

Atharve mantras from the *Atharva Veda*; see Agiras. अथर्वे

Ati serious, grave, significant; a preposition that intensifies the meaning. अति

Atigraha /Atigrahaah/ object of sense; hold, seize, take, support. अतिग्रहः

Atilaghava /Ati-laaghavam/ exceeding lightness. अतिलाघवम्

Atindriya /Ateendriyam/ (Ati-indriyam) beyond the reach of the senses. अतीन्द्रियम्

Atiprashna /Ati-prashnah/ a question that cannot be answered; a question which crosses the (appropriate) limit; transcendental question; a question which requires a response that will lead to wisdom; see Gargi. अतिप्रश्नः

Atisarva superior to all. अतिसर्व

Atithi Yajna /Atithi Yajnah/ the practice of graciously welcoming and feeding a guest, a stranger or unknown guest. This is treated as equal to performing a yajna and is one of the pancha mahayajna (the duties of a householder); see Pancha Mahayajna. अतिथि यज्ञः

Atma, Atman /Aatmaa, Aatman/ the self beyond mind and body; also called principle of life, supreme consciousness, spirit, soul, etc.; the seer of turiya (reality) according to *Mandukya Upanishad*; the indestructible soul of the body which is carried forward to the next birth along with the karanasharira; the supreme consciousness that resides inside; the inner counterpart of Brahman; see Brahman; see Karanasharira; see Paramatma. आत्मा, आत्मन्

Atmabala /Aatma-balam/
strength of the soul; mental
strength; inner strength; strong
will; strength or power of the self
(atman). आत्मबलम्

Atmabhava /Aatma-bhaavah/
feeling of unity with all; seeing
the soul (atman) equally in all
beings. आत्मभावः

Atmabodha /Aatma-bodhah/
awareness of the self; *Knowledge of the Self*, a preliminary text by Adi
Shankaracharya. आत्मबोधः

Atmabodhakara /Aatma-
bodhakarah/ *Knowledge of the Self* according to Goraksha.
आत्मबोधकरः

Atmachaitanya /Aatma-
chaitanyam/ consciousness of
the eternal soul; self-realization.
आत्मचैतन्यम्

Atma Chintana /Aatma
Chintanam/ introspection; reflec-
tion on the self (atman). आत्म
चिन्तनम्

Atma Darshana /Aatma
Darshanam/ glimpse of supreme
consciousness; vision of the soul;
understanding of the self beyond
mind and body; self-realization.
आत्म दर्शनम्

Atma Drohin /Aatma Drohin/
self-deceiving; suicidal. आत्म द्रोहिन्

Atma Ghata /Aatma Ghaatah/
slaughter of the self, suicide
(physical or otherwise); world-
liness; ignorance of the nature of
the self. आत्म घातः

Atmahan /Aatma-han/ killers of
the self; suicide. आत्महन्

Atmajna /Aatma-jnah/ one who
knows the self; seer with self-
knowledge. आत्मज्ञः

Atma Jnana /Aatma Jnaanam/
direct knowledge of the self; see
Brahma Jnana. आत्म ज्ञानम्

Atmakrida /Aatma-kreedaa/ one
who rejoices in one's own self.
आत्मक्रीडा

Atma Labha /Aatma Laabhah/
attaining realization of the self.
आत्म लाभः

Atmamaya Kosha /Aatma-maya
Koshah/ in which one merges
oneself with the non decaying
principle (Ishwara) or God ele-
ment; see Kosha. आत्ममय कोषः

Atmanatmaviveka /Aatma-
anaatma-vivekah/ discrimination
between the self and the not-self.
आत्मानात्मविवेकः

Atmanishtha /Aatma-nishthaa/
one who constantly seeks for
spiritual knowledge; established
in the essential nature of the self.
आत्मनिष्ठा

Atmanivedana /Aatma-
nivedanam/ dedicating one's
entire self to the divine; self-
surrender; surrendering oneself
to the divine; the ninth of the
nine steps of bhakti; see Navadha
Bhakti. आत्मनिवेदनम्

Atmanubhuti /Aatma-
anubhootih/self experience; per-
ception, understanding of the
self; name of a text attributed to
Adi Shankaracharya. आत्मानुभूतिः

Atma Prakasha /Aatma
Prakaashah/ the shining forth or
light of the self. आत्म प्रकाशः

Atma Priya /Aatma Priyah/
beloved. आत्म प्रियः

Atma Purana /Aatma Puraanam/
an ancient scripture dealing
with atma; ancient sacred text

containing the earliest mythology of the tantric system; see Purana. आत्म पुराणम्

Atma Puri /Aatma Puree/ city of the soul. आत्म पुरी

Atmarupi Ishwara /Aatma-roopee Eeshvarah/ God in the form of the soul or spirit. आत्मरूपी ईश्वरः

Atmasamarpan /Aatma-samarpanam/ surrendering oneself to the divine; the ninth of the nine steps of bhakti in some traditions of bhakti; see Navadha Bhakti. आत्मसमर्पणम्

Atma Samyama Yoga /Aatma Samyama Yogah/ yoga of self-restraint. आत्म संयम योगः

Atmashakti /Aatma-shaktih/ one's own power or ability; inherent power. आत्मशक्तिः

Atma Shatkam /Aatma Shatkam/ group of six verses written by Adi Shankaracharya describing the soul in the state of samadhi. आत्म षट्कम्

Atmashrayi /Aatmaashrayee/ (Aatma-aashrayee) dependent on the self for existence. आत्माश्रयी

Atmashuddhi /Aatma-shuddhih/ inner purity; purification of the self. आत्मशुद्धिः

Atma Swarajya /Aatma Svaraajyam/ liberation of the soul. आत्म स्वराज्यम्

Atmavatta /Aatma-vattaa/ self-control, wisdom, self-possession. आत्मवत्ता

Atma Vibhuti /Aatma Vibhootih/ spiritual wealth consequent upon self-realization. आत्म विभूतिः

Atma Vichara /Aatma Vichaarah/ enquiring into the self; see Jnana Yoga. आत्म विचारः

Atmavid, Atmavit /Aatma-vid, Aatma-vit/ a wise person, sage, knower of the self. आत्मविद्, आत्मवित्

Atmavidya /Aatma-vidyaa/ knowledge of the inner self. आत्मविद्या

Atmavinigraha /Aatma-vinigraha/ self-control. आत्मविनिग्रहः

Atmayoni /Aatma-yonih/ self-born; name of Brahma. आत्मयोनिः

Atmic Triveni /Aatmika Trivenee/ Triveni is the place near Prayaga where the river Ganges (Ganga) joins the Yamuna and the underground Saraswati river. Ajna chakra is the atmic triveni where ida, pingala and sushumna nadis meet at the eyebrow centre, and meditation at this centre is the real bath for sannyasins and yogins; see Kumbhamela. आत्मिक त्रिवेणी

Atmiya /Aatmeeya/ one's own, belonging to oneself. आत्मीय

Atri /Atrih/ name of one of the seven rishis, the father of Dattatreya; see Sapta Rishi. अत्रिः

Atyanta /Atyantam/ too much; extreme. अत्यन्तम्

Atyantabhava /Atyanta-abhaavah/ complete non-existence; extreme unreality. अत्यन्ताभावः

Atyantika /Aatyantikam/ final, ultimate. आत्यन्तिकम्

Atyantika Pralaya /Aatyantika Pralayah/ immediate liberation; liberation of the individual wherein there is complete annihilation of the phenomena subjectively. आत्यन्तिक प्रलयः

Aum, Om universal mantra; in Patanjali's *Yoga Sutras*: repetition of Aum and meditation on its meaning is the practice resulting

in union with Ishwara; in Vedanta, Aum is regarded as Shabda Brahman and as the seed of the Vedas; in *Mandukya Upanishad*, the 'A' of Aum is explained as the waking state of consciousness, the 'U' as the subconscious, the 'M' as the unconscious and the whole reverberation to represent the superconscious state; the primordial nada, the sound body of Paramashiva; see Chandogyopanishad; see Jagrat; see Om; see Sushupti; see Swapna; see Tiryakshara ; see Turiya. ॐ



Aum Namah Shivaya /Aum

Namah Shivaaya/ a powerful mantra related to the evolution of consciousness; see Panchakshari Mantra; see Shiva. ॐ नमः शिवाय

Aupasana Agni /Aupaasana

Agnih/ the fire used in smarta rituals; relating to household fire; a fire used for domestic worship; see Smarta. औपासन अग्निः

Aurobindo see Aravinda. अरविन्दः

Aushadhi /Aushadhih/ a herb; particular extraction from a certain herb; a medicinal plant; one of the methods to attain samadhi enumerated by Patanjali in the *Yoga Sutras*; a medicine prepared by an Ayurvedic doctor; a drug; a cure; see Ayurveda. औषधिः

Aushadhipati /Aushadhee-patih/ name of Soma, the Lord of plants; a physician; the moon. औषधीपतिः

Aushadhi Yoga /Aushadhee Yogah/ yoga in which herbal preparations are administered to restore health. औषधी योगः

Avaccheda /Avachchhedah/ a part, portion; boundary, limit; separation. अवच्छेदः

Avacchinna Chaitanya

/Avachchhinna Chaitanyam/ consciousness limited by adjuncts. अवच्छिन्न चैतन्यम्

Avachetana /Avachetanam/ sub-conscious. अवचेतनम्

Avadhana /Avadhaanam/ attention, devotion, care, carefulness. अवधानम्

Avadhana Bhakti /Avadhaana

Bhaktih/ a state of devotion which becomes possible through one-pointedness of the mind. अवधान भक्तिः

Avadhuta /Avadhootah/ one who is free from all worldly attachments or mental illusions; an ascetic who has renounced the world and is usually naked; the sixth order of sannyasa; the highest state of asceticism or tapas; the title of a book containing the teaching of sage Dattatreya; see Sannyasa. अवधूतः

Avahana /Aavaahanam/ invocation using mantras so the deity manifests during the time of worship; invoking any deity through mantras; see Shodashopachara Puja. आवाहनम्

Avahaniya Agni /Aavaahaneeya Agnih/ one of the three forms of fire used in shruta yajna in which

sacrificial offerings are made to invite yajna devatas to the yajna venue; see Shrouta Yajna; see Tretagni; see Yajna. आवाहनीय अग्निः

Avarana /Aavaranam/ covering, concealing; veil or covering which hides or excludes part of the reality; veil of ignorance. आवरणम्

Avarana Abhava /Aavarana Abhaavah/ absence of the veil. आवरण अभावः

Avarana Bhang /Aavarana Bhangah/ destruction of the veil of ignorance. आवरण भङ्गः

Avarana Shakti /Aavarana Shaktih/ veiling power of maya; avidya in the individual; mental ignorance which veils the real nature of things; see Abhavarana; see Asadavarana; see Maya; see Vikshepa Shakti. आवरण शक्तिः

Avarohana /Avarohanam/ descending passage in the subtle body; descending spinal passage; counterpart of arohana; see Kriya Yoga; see Nadi. अवरोहणम्

Avastha /Avasthaa/ state of consciousness or condition of the mind; position; circumstances. अवस्था

Avasthana /Avasthaanam/ standing; residing, dwelling; situation, position. अवस्थानम्

Avasthantargataprati /Avasthaantargataprati/ (Avasthaa-antargataprati) state of the effect being resolved or involved into the cause. अवस्थान्तर्गतप्रति

Avasthasthiti /Avasthaa-sthiti/ permanent, abiding, changelessness. अवस्थास्थितिः

Avasthatraya /Avasthaa-trayam/ three states of consciousness:

waking (jagrata), dream (swapna) and deep sleep (sushupti). अवस्थात्रयम्

Avastu non-material, non-substance; nothing; without the characteristics of something bound by time and space; unsubstantial. अवस्तु

Avatara /Avataarah/ descent, advent or incarnation of God. There are 10 avataras of Vishnu: 1. Matsya (the fish) 2. Kurma (the tortoise) 3. Varaha (the boar) 5. Narasimha (the man-lion) 6. Vamana (the dwarf) 7. Parashurama (Rama with an axe) 7. Rama (hero of the epic *Ramayana*) 8. Krishna (hero of the epic *Mahabharata* and teacher of Arjuna in the *Bhagavad Gita*) 9. Buddha and 10. Kalki. Other avataras include Vyasa, who is also considered to be an avatara of Lord Vishnu, and Shankaracharya considered to be an avatara of Lord Shiva; see Vyasa; see Bhagavata. अवतारः

Avekshana /Avekshanam/ looking towards or at, seeing; guarding, taking care of, attending to; supervision, inspection; attention, observation; regarding, considering. अवेक्षणम्

Avekshitavya /Avekshitavyah/ to be observed attentively. अवेक्षितव्यः

Avetri not-knower. अवेतृ

Avidya /A-vidyaa/ ignorance; lack of conscious awareness; mistaking the non-eternal for the eternal; confined cognition; the chief of the five kleshas or sources of trouble and confusion described by Patanjali's *Yoga Sutras*. In Vedanta, it is a mistake

that considers the non-eternal, impure, evil and non-atman to be eternal, pure, good and atman; illusion personified or Maya; one of the five restricting cloaks of maya; see Kanchuka; see Klesha; see Vidya. अविद्या

Avidya Nivritti /Avidyaa Nivrittih/ removal of ignorance; liberation (moksha). अविद्या निवृत्तिः

Avidya Samskara /Avidyaa Samskaarah/ impression of basic ignorance. अविद्या संस्कारः

Avikari /Avikaaree/ immutable Brahman. अविकारी

Avimukta kshetra /Avimukta kshetram/ field or land of emancipation; realm of liberation (Kashi). अविमुक्त क्षेत्रम्

Avinashi /A-vinaashee/ indestructible. अविनाशी

Avirati /Avirati/ non-dispassion; incessant, continuity, uninterruptedness; sensual indulgence. अविरतिः

Avirodha /Avirodhah/ consistency, compatibility. अविरोधः

Avi /Aavis/ a particle meaning before the eyes, openly, evidently. आविस्

Avishkarana /Aavishkaranam/ manifestation, making apparent or visible; innovation, invention. आविष्करणम्

Avishta /Aavishtah/ entered; possessed (by an evil spirit); full of; overpowered, overcome. आविष्टः

Avrittachakshu /Aavritta-chakshuh/ one whose gaze is turned inwards; introvertedness. आवृत्तचक्षुः

Avritti /Aavrittih/ turning towards; return, coming back; recurrence or repetition in general; repe-

tion of birth and death, worldly existence. आवृत्तिः

Avyabhichara Bhakti

/Avyabhichaara Bhaktih/ unswerving devotion, steadfast in devotion. अव्यभिचार भक्तिः

Avyabhicharin /Avyabhichaarin/ not going astray; unfailing; steady; permanent; faithful. अव्यभिचारिन्

Avyagra /Avyagram/ steady, cool, not agitated or ruffled; not engaged or occupied. अव्यग्रम्

Avyakta /A-vyaktah, A-vyaktam/ an adjective meaning not manifest or apparent; uncreated; primary matter which has not yet entered into real existence; undeveloped; invisible, imperceptible; indistinct; inarticulate; undetermined; unknown. अव्यक्तः, अव्यक्तम्

Avyaktadrishti /Avyakta-drishtih/ view from the standpoint of the infinite; eternal whole. अव्यक्तदृष्टिः

Avyaktam /Avyaktam/ another name for Prakriti; in Sankhya philosophy, the primary germ of nature, the primordial element or productive principle from which all the phenomena of the material world are developed; see Sarvakarana. अव्यक्तम्

Avyakta Prakriti /Avyakta Prakritih/ unmanifest nature. अव्यक्त प्रकृतिः

Avyavahara /A-vyavahaarah/ free from worldly activities or concern. अव्यवहारः

Avyaya not liable to change, imperishable, immutable; eternal, everlasting; Brahman, Vishnu. अव्यय

Ayam Atma Brahma /Ayam Aatmaa Brahma/ literally 'this soul is Brahman' or 'this self is the absolute', the great statement of the identity between the individual and supreme soul found in the *Mandukya Upanishad* of the *Atharva Veda*; see Maha Vakya. अयम् आत्मा ब्रह्म

Ayama /Aayaamah/ length; expansion, extension; stretching; restraint, control, stopping. आयामः

Ayana /Ayanam/ movement; the sun's passage southward and northward from the tropics of Cancer and Capricorn. अयनम्

Ayodhya /A-yodhya/ literally 'unassailable'; which can not be attacked; Lord Rama's kingdom and birth place on the banks of the Sarayu river. अयोध्या

Ayukta /A-yuktah/ not devoted or pious; inattentive; negligent; unfit; untrue; not a yogi. अयुक्तः

Ayus /Aayus/ life, duration of life; vital power; food. आयुस्

Ayurveda /Aayurvedah/ literally means life and knowledge; the upaveda of the *Rigveda* which describes the secrets of healthy and

long life and how to cure diseases; the vedic science of health having eight parts: 1. Shalyam 2. Shalakya 3. Kayachikitsa 4. Bhutavidya 5. Kaumara Bhriyam 6. Agadatantram 7. Rasyayanatantram 8. Vajikarana tantram; science of health or medicine, the vedic system of medical diagnosis and treatment; the two most ancient outstanding authorities are Charaka and Sushruta; see Dosha; see Rigveda; see Upaveda. आयुर्वेदः

Ayurvedic, Ayurvedin

/Aayurvedika, Aayurvedin/ belonging to medicine; well-versed in medical science, a physician. आयुर्वेदिक, आयुर्वेदिन्

Ayurvridhi /Aayurvridhah/ long life, longevity. आयुर्वृद्धिः



B

Pronunciation

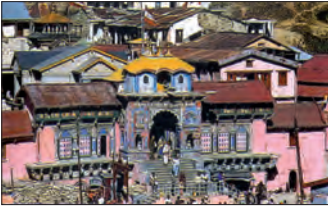
ब् b – as in rub
भ् bh – as in abhor

Badarayana /Baadaraayanah/ founder of Vedanta philosophy as expounded in the *Shariraka Sutra*, also known as the *Brahma Sutra* or *Vedanta Sutra*. Some scholars contend that Badarayana is identical with Vyasa, the celebrated sage who is regarded as the original compiler and arranger of the Vedas and other portions of sacred Hindu literature. He is believed to be an incarnation of Vishnu; see Vyasa. बादरायणः

Baddha /Baddhah/ bound, caught, restrained, tied. बद्धः

Badhita /Baadhitah/ obstructed, refused, contradicted; oppressed. बाधितः

Badrinath /Badreenaathah/ also known as Valley of the Gods, a high altitude valley in the Himalayas where Jyotirmatha is situated; see Matha. बद्रीनाथः



Bahir outside, external. बहिर्
Bahiranga /Bahir-angah/ external stage. बहिरङ्गः

Bahiranga Lakshya /Bahiranga Lakshyam/ concentration upon an external object or point in space. बहिरङ्ग लक्ष्यम्

Bahiranga Sadhana /Bahiranga Saadhanah/ the first stages of yoga: yama, niyama, asana and pranayama are the outward quest and keep the seeker in harmony with the community and nature; see Ashtanga Yoga. बहिरङ्ग साधना

Bahirakumbhaka /Bahir-kumbhakah/ external breath retention; see Kumbhaka. बहिरकुम्भकः

Bahirmukha /Bahir-mukham/ external, extrovert. बहिर्मुखम्

Bahirmukha Vritti /Bahirmukha Vrittih/ the outgoing mode or tendency of the mind. बहिर्मुख वृत्तिः

Bahirprajna /Bahir-prajnaa/ objective consciousness as in the waking state. बहिर्प्रज्ञा

Bahirvritti Nigraha /Bahir-vritti Nigraha/ restraint of the outgoing waves of the mind. बहिवृत्ति निग्रहः

Bahishkrita /Bahishkritah/ out-cast; a form of antar dhauti in which the belly is filled with air, which is retained for an hour and a half and then sent downwards, ejecting and diluting stale and

toxic gases trapped in the system; see Shatkarma. बहिष्कृतः

Bahu /Baahuh/ forearm; a vedic unit equal to one arm's length used in measuring a yajna venue. बाहुः

Bahu many; great, enormous. बहु
Bahudaka /Bahoodakah/ (Bahu-udakah) supported by many; second stage of sannyasa; literally 'having much water'; a mendicant who begs for food at a bathing ghat; see Sannyasa. बहुदकः

Bahusyam /Bahusyaam/ literally 'may I be many', enunciated by Brahman in the Vedas explaining the cause of creation; see Ekoham Bahusyam. बहुस्याम्

Bahutva /Bahutvam/ plurality. बहुत्वम्

Bahuvirya /Bahu-veeryah/ enormous power. बहुवीर्यः

Bahya /Baahya/ external. बाह्य

Bahya Karana /Baahya Karanam/ outer instrument, e.g. eye, ear etc.; external sense organ. बाह्य करणम्

Bahya Kumbhaka /Baahya Kumbhakam/ suspension of breath after full exhalation; see Kumbhaka. बाह्य कुम्भकम्

Bahya Vishaya Pratyaksha /Baahya Vishaya Pratyaksham/ external objective perception; direct cognition of sense object. बाह्य विषय प्रत्यक्षम्

Bahya Vritti Pranayama /Baahya Vritti Praanaayaamah/ the variety of pranayama in which the breath is forcefully exhaled and the lungs are held for a time at their lowest minimal air capacity. बाह्य वृत्ति प्राणायामः

Baidyanath Dham see Vaidyanath Dham. बैद्यनाथ धाम

Baikhari see Vaikhari. बैखरी

Baka /Bakah/ type of heron or crane; hypocrite. बकः



Bala /Baalah/ young, child; boy. बालः

Balakriya /Baala-kriyaa/ activities or conduct of children. बालक्रिया

Bala /Balam/ strength, power; violence, force; army troops. बलम्

Balarama /Balaraamah/ brother of Lord Krishna, known for his courage, and said to be an incarnation of Lakshmana. बलरामः

Bali /Baalih/ a celebrated monkey chief and a very powerful monkey, who even placed Ravana under his armpit when they fought. During his absence from Kishkindha while slaying the brother of Dundubhi, his younger brother Sugriva usurped his throne, considering him to be dead. When Bali returned, Sugriva had to flee and his wife was seized by Bali. Sugriva sought Lord Rama's aid and she was returned to her husband when Rama slew Bali. बालिः

Bali /Balih/ an oblation. बलिः

Baliyajna /Bali-yajnah/ an oblation; the offering of necessary things to all creatures of the Lord. बलियज्ञः

Bali, Mahabali /Bali, Mahaa-balih/ son of Virochana, and a very powerful demon. Even the gods

(devas) were afraid of him since he had acquired the power of Indra. Kashyapa and Aditi, of whom all the gods were offspring, prayed to Vishnu for succour. Vishnu descended on earth as their son in the form of a dwarf (Vamana), assumed the garb of a mendicant, went to Bali and asked for as much earth as he could cover in three steps. Bali was also the grandson of Prahlada who was noted for his liberality, and did not hesitate to fulfil this apparently simple request. The dwarf, however, soon assumed a mighty form. His first step covered the earth, the second the heavens, and not knowing where to place the third, he planted it on Bali's head. This blessing sent Bali and all his legions to Patala, allowing him to be its ruler; see Avatara; see Trivikrama; see Vamana. बलि, महाबलि:

Bandha /Bandhah/ binding, tying; connection, union; psycho-muscular energy locks which close the pranic exits (like throat, anus, etc.); psychic locks that concentrate the flow of energy in the body at one point or plexus; postural contraction of the body; see Jalandhara Bandha; see Maha Bandha; see Moolabandha; see Mudra; see Uddiyana Bandha. बन्ध:

Bandha Moksha /Bandha Mokshah/ bondage and liberation. बन्ध मोक्ष:

Bansuri /Baamsuree/ flute (the instrument most favoured by Lord Krishna); in nada yoga, hearing

flute-like sounds internally indicates attainment of a higher state of consciousness. बाँसुरी

Basant see Vasanta. बसन्त:

Basti, Vasti method of cleaning the intestines; yogic enema; a kriya by which abdominal activities are made to function better; one of the six hatha yoga techniques to purify and develop the body; see Shatkarma. बस्ति, वस्ति

Batu, Batuk /Batu/ a boy initiated through the upanayana samskara to become a brahmin; see Upanayana Samskara. बटु:

Beeja see Bija. बीजम्

Bel see Bilva. बेल

Bhadra /Bhadrah/ gracious, gentle; blessed, auspicious, fortunate; beautiful lover or husband. भद्र:

Bhadrapada /Bhaadrapadah/ sixth lunar month of the Hindu almanac, corresponding to August/September; see Masa; see Ritu; see Varsha. भाद्रपद:

Bhaga /Bhaagah/ part, constituent. भाग:

Bhaga Tyaga /Bhaaga Tyaagah/ logical method to establish the identity of the individual state of consciousness or existence (jiva) and God (universal state of existence) by partly abandoning their surface attributes. भाग त्याग:

Bhaga /Bhagah/ according to Swami Sivananda Saraswati of Rishikesh, 'bhaga' consists of six attributes: 1. wisdom (jnana) 2. dispassion (vairagya) 3. fame (kirti) 4. divine discrimination (aishwarya) 5. auspiciousness (shri) 6. strength (bala). These six qualities plus knowledge of the origin and

end of the universe qualifies one to be called 'Bhagavan'; affluence, prosperity; glory; beauty; excellence; lordliness; lord. भगः



Bhagavad Gita /Bhagavad Geetaa/ 'divine song', Lord Krishna's discourse to Arjuna delivered on the battlefield of Kurukshetra during the great Mahabharata war, it is one of the source books of Hindu philosophy, containing the essence of the Upanishads and yoga; see *Mahabharata*; see Prasthanatraya; see Sthitaprajna. भगवद् गीता

Bhagavan /Bhagavaan/ illustrious one; God, deity; an epithet of Vishnu, Shiva, Jina, Buddha etc; see Bhaga. भगवान्

Bhagavata Purana /Bhaagavata Puraanam/ name of a sacred text dealing with the doctrines of creation and the sport or play (lila) of Bhagavan Vishnu in all his incarnations. It elaborates aspects of devotion; see Bhakti; see Purana; see Shrimad Bhagavata. भगवत् पुराणम्

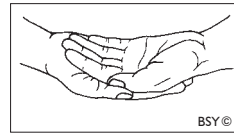
Bhagya /Bhaagyam/ relating to destiny, fate; good fortune, welfare; entitled to share. भाग्यम्

Bhaiksha /Bhaiksham/ living on alms, begging, mendicancy. भैक्षम्

Bhairava /Bhairavah/ a form of Shiva; state of consciousness which

precedes the ultimate experience of universal consciousness or Shiva; an order or tradition; name of Lord Shiva in his fierce aspect derived from the root 'ravayati', which literally means 'to howl' or 'to wail', hence the vehicle of Bhairava is a dog; the cry of separation from universal consciousness which is almost within the aspirant's reach; experience of intoxicated bliss; emotional fear; formidable; terrible, horrible, frightful; a classical raga in Indian music which invokes feelings of fear or terror; see Raga. भैरवः

Bhairava Mudra /Bhairava Mudraa/ a hand mudra in which the hands rest on top of each other with the right hand on top; see Bhairava; see Mudra. भैरव मुद्रा



Bhairavi /Bhairavee/ female counterpart or shakti of Bhairava; a form of Devi or Shakti; name of a classical ragini in Indian music which is traditionally sung to end a session and is very sweet; see Mahavidya; see Ragini. भैरवी

Bhairavi Mudra /Bhairavee Mudraa/ a hand mudra in which the hands rest on top of each other with the left hand on top; Bhairavi is Bhairava's consort, i.e. the power that manifests the fierce aspect of consciousness; see Mudra. भैरवी मुद्रा

Bhaja Govindam literally 'seek or worship Govinda', a spontaneously composed song which is also a philosophical text by Adi Shankaracharya; also known as *Mohamudgara*; see Govinda. भज गोविन्दम्

Bhajana /Bhajanam/ devotional song, praise, hymn; adoration, worship. भजनम्

Bhakta /Bhaktah/ devotee. भक्तः

Bhakti /Bhaktih/ devotion; worship of God; the means for self-transformation; complete devotion to the higher reality of life; love for all beings; devotion as service; channelling of emotion to a higher force. भक्तिः

Bhakti Bhava /Bhakti Bhaavah/ the feeling of oneness with supreme consciousness, state of mind or condition of devotion. भक्ति भावः

Bhakti Darshanam process of seeing, knowing and realizing the self through devotion to a higher principle of life. भक्ति दर्शनम्

Bhakti Marga /Bhakti Maargah/ the way or path to realization through adoration of a personal God; a higher principle of love expressed in positive actions. भक्ति मार्गः

Bhakti Yoga /Bhakti Yogah/ yoga of devotion, channelling emotional energy to a higher reality of life; a systematic path with nine steps or stages expanding, strengthening and purifying the emotions; see Navadha Bhakti. भक्ति योगः

Bhaktiyoga /Bhakti-yogah/ 'yoga of devotion', the 12th

chapter of the *Bhagavad Gita* in which Arjuna asks if it is better to worship God with or without form. Lord Krishna explains that both are good, although worship of God with form is easier for embodied beings, and lists the qualities any devotee needs to become the beloved of God. भक्तियोगः

Bhala /Bhaalam/ forehead, brow; splendour, lustre. भालम्

Bhalarandhra /Bhaala-randhram/ the forehead; the depression above the nose just above the eyebrow centre. भालरन्ध्रम्

Bhalu /Bhaaluh/ the sun. भालुः

Bhamini /Bhaaminee/ a beautiful young woman. भामिनी

Bhana /Bhaanam/ manifestation, appearance. भानम्

Bhandara /Bhandaarah/ store-house. भण्डारः

Bhanga /Bhaanga/ intoxicating drink or smoke prepared from hemp. भाङ्ग

Bhanga /Bhangah/ breaking, shattering, tearing down; interruption; obstacle; disturbance. भङ्गः

Bhanu /Bhaanuh/ light, lustre; the sun. भानुः

Bharadvaja /Bhaaradvaajah/ the sage to whom Yajnavalkya related the story of Rama in *Tulsidas' Ramacharitamansa*; father of Drona, the military preceptor of the Kauravas and Pandavas; one of the seven famous rishis; see Sapta Rishi. भारद्वाजः

Bharata /Bhaaratam/ the original name of India, the 'land engulfed in light'; descended from the Bharatas. भारतम्

Bharata /Bharatah/ name of the son of Dushyanta and Shakuntala, who became a universal monarch. India was called Bharata after him; name of Sri Rama's younger brother, son of Dasharatha and Kaikeyi. His mother caused Sri Rama's exile to in order to install Bharata on the throne, but he placed Sri Rama's sandals there and worshipped them; name of an ancient sage reputed to have been the founder of the science of music and dramaturgy. भरतः

Bharati /Bhaaratee/ female descendant of Bharata; without bondage; adept in Brahma vidya; an incarnation of the goddess Saraswati and the wife of Mandana Mishra whom Adi Shankaracharya defeated in a debate; the name of one of the ten orders of sannyasins founded by Adi Shankaracharya; see Dashnami Sampradaya; see Sureshwara; see Ubhaya Bharati. भारती

Bhartrihari /Bhartriharih/ a king of Ujjain who renounced his kingdom for the sannyasa life; the writer of three famous books: *Bhartrihari Niti Shatakam* about social principles; *Shringara Shatakam* in which he speaks of the beauty of a woman's body, and *Vairagya Shatakam* about ultimate meaninglessness of external life and the beauty of vairagya. He was a king who was noted for vairagya once he overcame his attachment to his wife. भर्तृहरिः

Bhasa /Bhaasah/ light, lustre; name of a poet. भासः

Bhasha /Bhaashaa/ speech, language; dialect. भाषा

Bhashya /Bhaashyam/ commentary or learned text discussing a particular scripture. भाष्यम्

Bhaskara /Bhaaskarah/ making light, shining; the sun. भास्करः

Bhasma ash from a sacrificial fire; sacred ash smeared on the body. भस्म

Bhasma Nishtha /Bhasma Nishthaa/ one who loves bhasma. भस्म निष्ठा

Bhasmasura /Bhasma-asurah/ a demon who got a boon from Lord Shiva that whoever he touched on the head would be turned into ashes. Desiring Parvati, Bhasmasura started chasing Lord Shiva to reduce him to ashes. Lord Shiva appealed to Vishnu for help. Lord Vishnu (in the form of Mohini – a divine dancer) told the asura that to prove himself worthy of Parvati he must demonstrate that he could perform the Tandav Nritya dance which only Shiva had performed previously. The asura began enthusiastically not realizing the dance includes one mudra in which the dancer places his hand on his own head, so by attempting the dance he reduced himself to ashes. भस्मासुरः

Bhastra /Bhastraa/ bellows used to fan a fire; leather bottle. भस्त्रा

Bhastrika Pranayama /Bhastrikaa Praanaayaamah/ 'bellows breathing', a pranayama where air is forcibly drawn in and out as in a blacksmith's bellows. भस्त्रिका प्राणायामः

Bhati /Bhaati/ light, splendour; perception or knowledge; to shine. भाति

Bhautika /Bhautikam/ pertaining to, or composed of elements; material, physical; belonging to created or living beings. भौतिकम्

Bhava /Bhaavah/ becoming, being, existence; feeling; love; condition; state, inclination or disposition of mind. भावः

Bhava Advaita /Bhaava Advaitam/ unity in feeling. भाव अद्वैतम्

Bhavana /Bhaavanaa/ emotion. भावना

Bhavanartha /Bhaavanaarthah/ the mental state or awareness for developing a state of samadhi. भावनार्थः

Bhavana Shakti /Bhaavanaa Shaktih/ power of imagination. भावना शक्तिः

Bhava Samadhi /Bhaava Samaadhih/ absorption in meditation due to emotional cause, e.g. kirtan; superconscious state of existence attained by intense emotion. भाव समाधिः

Bhava /Bhavah/ birth, production; Shiva; worldly existence or worldly life. भवः

Bhava Padartha /Bhava Padaarthah/ a thing that exists. भव पदार्थः

Bhavapashavimukti /Bhava-paasha-vimuktih/ being free from the snare of worldly life; state of liberation; according to *Goraksha Shatakam*, it is the goal of human life. भवपाशविमुक्तिः

Bhava Rupa /Bhava Roopah/ positive nature of factual being. भव रूपः

Bhava Sagara /Bhava Saagarah/ literally 'ocean of becoming'; the world of change; the world is always in a state of flux and knows no rest whereas the true aim of human life is said to be the realization of peace. भव सागरः

Bhaya /Bhayam/ second basic instinct, fear; fear of death; see Klesha; see Pravritih. भयम्

Bheda /Bhedah/ pass through, pierce; differentiate; purify. भेदः

Bhedabheda /Bheda-abhedah/ unity in difference; a particular line of approach to the supreme reality in which unity and multiplicity are intermingled; state of oneness that is not pure and has in it the appearance of multiplicity. भेदाभेदः

Bheda Buddhi /Bheda

Buddhih/ the intellect that creates differences; the relative (vyavaharika) buddhi that diversifies everything as opposed to the absolute (paramarthika) buddhi that unifies everything. भेद बुद्धिः

Bhedahamkara /Bheda-ahamkaarah/ the differentiating ego, the sense of separateness. भेदाहङ्कारः

Bheda Jnana /Bheda Jnaanam/ consciousness of difference; worldly consciousness. भेद ज्ञानम्

Bhedana /Bhedanam/ to pierce; breaking through, passing through; to discriminate, differentiate. भेदनम्

Bheka /Bhekah/ frog; timid person. भेकः

Bhiksha /Bhikshaa/ alms; offerings. भिक्षा

Bhikshu /Bhikshuh/ beggar, mendicant, monk. भिक्षुः

Bhikshuni /Bhikshunee/ a female mendicant. भिक्षुणी

Bhima /Bheemah/ the second Pandava, son of Vayu and Kunti; younger brother of Hanuman; fearful, formidable; see *Mahabharata*. भीमः

Bhima Nada /Bheema Naadah/ terrific sound; sending forth a sound; lion; name of one of the seven clouds at the destruction of the world. भीम नादः

Bhimasena /Bheema-senah/ one-man army; another name of Bhima. भीमसेनः

Bhishma /Bheeshmah/ fierce; dreadful. भीष्मः

Bhishma Pitamaha /Bheeshma Pitaamahah/ originally named Shantanu, the youngest (eighth) and only surviving son of king Shantanu and Devi Ganga, who returned to her form as the river after giving birth to him. To preserve his father's honor the prince took a dreadful vow to remain celibate and never ascend the throne. He nevertheless acted as grandfather to his father's heir's viz. the Kauravas and the Pandavas; Bhishma is a great hero of the *Mahabharata*; famous for the power of his sankalpa (Bhishma pratijna) to serve the state without claiming the rightful authority for himself or his progeny. His inner strength and will power was demonstrated by his remaining alive though pierced by many arrows until the sun changed in its course and the auspicious moment arrived for him to depart without having

to return; see Mahabharata; see Satyavati; see Shantanu; see Uttarayana. भीष्म पितामहः

Bhoga /Bhogah/ experience and craving for pleasure; enjoyment, delight; object of pleasure; food; festival. भोगः

Bhogabhumi /Bhoga-bhoomih/ land of experience or enjoyment; see Karmabhumi. भोगभूमिः

Bhoga Swatantrata /Bhoga Svatantrataa/ the freedom to enjoy or suffer. भोग स्वतंत्रता

Bhogeshna /Bhogeshnaa/ desire for pleasure; see Eshana. भोगेष्णा

Bhogi /Bhogee/ the experienter; a person attached to the world and craving for pleasure and enjoyment through objects of pleasure; a person with gross mentality and materialistic tendencies; sensualist; an individual involved in karma for their personal satisfaction and not for inner purification. भोगी

Bhogyia /Bhogyam/ object of experience or enjoyment. भोग्यम्

Bhojana /Bhojanam/ meals; food; food offered to a guest. भोजनम्

Bhoja Patra /Bhoja Patrah/ leaf and bark of the birch tree used as paper for writing in ancient times. भोज पत्रः

Bhokta /Bhoktaa/ one who enjoys. भोक्ता

Bhoktritva enjoyership; see Kartritva. भोक्तृत्व

Bhoochari Mudra see Bhuchari Mudra. भूचरी मुद्रा

Bhooch Loka see Bhuh Loka. भूः लोकः

Bhoota see Bhuta. भूत

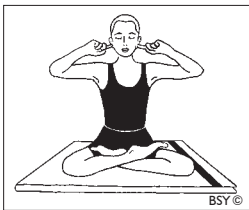
Bhrama /Bhramah/ illusion, delusion, confusion, error; circular

motion, a whirlpool; wandering.
भ्रमः

Bhramati move to and fro, wander about, flutter; be confused or agitated; to err. भ्रमति

Bhramara /Bhramarah/ a bee, a large black bee. भ्रमरः

Bhramara Keelaka /Bhramara Keelakam/ wasp, the 24th guru of Dattatreya. भ्रमर कीलकम्



Bhramari Pranayama

/Bhraamaree Praanaayaamah/ literally 'the sound of a honey bee (or a female, coleoptera beetle) pranayama'; a tranquillizing breathing technique in which a deep soft sound like the humming of bees is made while the ears are plugged, and the attention is focused on the sound vibration at ajna chakra or bindu visarga; see Nada Yoga. भ्रमरी प्राणायामः

Bhramsha /Bhramshah/ a definite fall from the principles of yoga or spiritual life. भ्रंशः

Bhranti /Bhraantih/ wandering; confusion; mistake; false idea or impression, wrong notion, delusion. भ्रान्तिः

Bhrantidarshana /Bhraanti-darshanam/ mistaken notion. भ्रान्तिदर्शनम्

Bhrantija /Bhraanti-jam/ born of delusion or misconception. भ्रान्तिजम्

Bhramtimatra /Bhraanti-maatram/ mere illusion or delusion. भ्रान्तिमात्रम्

Bhramtisukha /Bhraanti-sukham/ illusory pleasure, deluding happiness. भ्रान्तिसुखम्

Bhrasta /Bhrashtah/ deluded; fallen from the way of yoga or spiritual life. भ्रष्टः

Bhrigu /Bhriguh/ 'accompanied by flames'; the sage regarded as the ancestor of the Bhrigu family. He was one of the ten patriarchs (prajapatis or maha rishis) created by the first Manu and his production was accompanied by flames; see Maha Rishi; see Manu. भृगुः

Bhrigu Samhita /Bhrigu Samhitaa/ a treatise written by Rishi Bhrigu used for prediction in astrology; see Jyotish Shastra. भृगु संहिता

Bhru /Bhrooh/ eyebrow. भ्रूः

Bhrukuti /Bhrukutih/ space between the eyebrows. भ्रुकुटिः

Bhrumadhya /Bhroo-madhyah/ trigger point for ajna chakra located at the eyebrow centre. भ्रूमध्यः

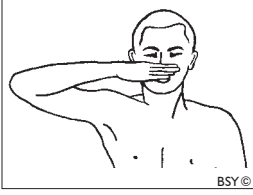
Bhrumadhya Drishti

/Bhroomadhya Drishtih/ a form of concentrated gazing (trataka) in which the attention is fixed between the eyebrows. भ्रूमध्य दृष्टिः

Bhu /Bhooh/ to take birth; to exist; earth; Earth. भूः

Bhuchari Mudra /Bhoocharee Mudraa/ gazing at the invisible point left when the fourth finger is removed from its position at the nosetip. This tranquillizing mudra induces pratyahara, culminating in awakening ida nadi signalled by

a vision of blue light; gazing at the ground, looking into the earth; see Mudra. भूचरी मुद्रा



Bhu Devi /Bhoo Devei/ earth goddess. भू देवी

Bhuh Loka /Bhoo Lokah/ terrestrial, mortal plane of existence, also called jiva loka; Earth; see Loka. भू: लोक:

Bhumi /Bhoomih/ the earth, ground, place; degree; situation. भूमि:

Bhumika /Bhoomikaa/ step or stage; state; degree; a preface or introduction to a book; see Jnana Bhumika. भूमिका

Bhu Samadhi /Bhoo Samaadhih/ suspension of breath (kumbhaka) where all vital functions appear to have ceased. भू समाधि:

Bhutam /Bhootalam/ earth. भूतलम्

Bhuta /Bhootah/ existing, real; an element or elemental; state of existence, being; what has come into being; an entity as opposed to the unmanifested; any of the five elementary constituents of the universe: earth, water, fire, air, space; see Mahabhuta. भूत:

Bhutadi /Bhootaadi/ (Bhoota-aadi) the tamasic manifestation of ego (ahamkara); according to the *Vishnu Purana*, the attachment to worldly life based on the bhuta is born out of ignorance. भूतादि

Bhutajanya /Bhoota-janya/ born of the elements. भूतजन्य

Bhutajaya /Bhoota-jayah/ conquest over the elements or the body. भूतजय:

Bhuta Loka /Bhoota Lokah/ the world of primordial matter. भूत लोक:

Bhutamatra /Bhoota-maatram/ created beings. भूतमात्रम्

Bhutapati /Bhoota-patih/ the Lord of beings; name of Shiva. भूतपति:

Bhutashakti /Bhoota-shaktih/ power in matter; subtle material elements; permanent atoms. भूतशक्ति:

Bhutashuddhi /Bhoota-shuddhih/ purification of the elements of the body. भूतशुद्धि:

Bhuta Siddhi /Bhoota Siddhih/ control over all states of matter (elements, entities, bodies). भूत सिद्धि:

Bhutatanmatra /Bhoota-tanmaatras/ the root elements of matter; see Tanmatra. भूततन्मात्रा

Bhutatma /Bhoota-atmaa/ the lower self. भूतात्मा

Bhutavidya /Bhoota-vidyaa/ treatment of diseases of the mind supposed to be caused by the influence of evil spirits; one of the eight parts of Ayurveda; see Ayurveda. भूतविद्या

Bhuta Yajna /Bhoota Yajnah/ an oblation or offering to all creatures of lower species to be offered every day by householders; feeding animals and birds etc; one of the pancha mahayajnas; see Pancha Mahayajna. भूत यज्ञ:

Bhuja /Bhujah/ arm, hand; trunk of an elephant; bough. भुजः

Bhuja Pida /Bhuja Peedaa/ pressure on the arm or shoulder. भुज पीडा

Bhujanga /Bhujangah/ a serpent, a snake. भुजङ्गः

Bhujangini /Bhujanginee/ literally 'a female snake'; kundalini; see Kundalini. भुजङ्गिनी

Bhujangini Mudra /Bhujanginee Mudraa/ cobra respiration; practice in which air is gulped into the stomach through the mouth, held there for some time, then released by belching; see Mudra. भुजङ्गिनी मुद्रा

Bhukti /Bhukti/ material enjoyment. भुक्तिः

Bhuma /Bhooma/ the unconditioned; infinite; Brahman. भूम

Bhunakti eat; enjoy (also carnally); possess (the land); rule; reap (the fruits of deeds); suffer. भुनक्ति

Bhupura /Bhoopurah/ the outer square and protective force of a yantra. भूपुरः

Bhuta Bhavishya Vartamana /Bhoota Bhavishya Vartanaana/ past, present and future. भूत भविष्य वर्तमान

Bhuti /Bhootih/ power, might; prosperity, welfare; ornament; being, existence. भूतिः

Bhuva /Bhuvah/ the higher etheric or astral world. भुवः

Bhuvarka /Bhuvarkah/ (Bhuvah-lokah) intermediate realm between earth and heaven, astral plane of existence; see Loka. भुवर्लोकः

Bhuvana /Bhuvanam/ a being; mankind; world, earth; all exist-

ing things; abode, residence; dimension, plane of existence; also called loka; see Loka. भुवनम्

Bhuvaneshwari /Bhuvaneshvaree/ (Bhuvana-eeshvaree) the female ruler of the cosmos; a form of Shakti; a goddess; one of the ten Mahavidyas; see Mahavidya. भुवनेश्वरी

Bija /Beejam/ seed, source; origin. बीजम्

Bija Mantra /Beeja Mantrah/ seed sound, repeated mentally, the seed thus planted in the mind germinates into one-pointedness; a basic mantra or vibration; sacred syllable. बीज मन्त्रः

Bijakshara /Beeja-aksharam/ the root letter or seed letter which contains the latent power of the mantra. बीजाक्षरम्

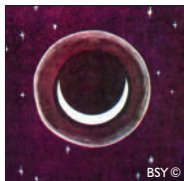
Bila /Bilam/ a hole, cavity, burrow; gap, pit; aperture, opening, outlet; bowl of a spoon or ladle. बिलम्

Bilva /Bilvam/ a tree sacred to Shiva, its leaves are often used in ritual worship; its fruit aid digestion, its leaves help alleviate diabetes and it promotes virility and fertility, used in tantric rituals for Shiva and Devi. The *Atharva Veda* states its wood is so sacred it should not be burned. बिल्वम्

Bimba /Bimbam/ disc (of the moon); orb, globe; mirror, reflection, image; fruit of a gourd called mimordica monadelphica. बिम्बम्

Bindu /Binduh/ point; dot denoting the 'n' or 'm' vowel sounds in Sanskrit; seed, source, drop; the basis from which emanated the first principle (maha tattwa) according to the tantra shastra;

psychic centre located in the brain; the most important psychic centre in nada yoga; top of the head, where Hindu brahmins wear their tuft of hair; semen. बिन्दु:



Bindu Visarga /Bindu Visargah/ literally the drop of specially secreted fluid at the top back of the head; centre or source of individual creation from where psychic vibrations first emanate; the flow of bindu; see Visarga. बिन्दु विसर्गः

Bodha, Bodhi /Bodhah, Bodhih/ spiritual wisdom, knowledge, intelligence; awakening. बोधः, बोधि:

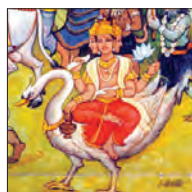
Bodhaikata /Bodhaikataa/ (Bodha-ekataa) oneness of consciousness. बोधैकता

Bodhisattva /Bodhi-sattvah/ one whose essence is perfect knowledge; one who does not leave the body after reaching nirvana, but waits in order to serve and help mankind. बोधिसत्त्वः

Brahma, Brahman /Brahmaa, Brahman/ 1. God as creator, one of the trinity of Brahma, Vishnu, and Maheshwara (or Shiva) 2. Hiranyagarbha or cosmic intelligence; eternal, omnipresent principle of existence or ultimate reality. The all-pervading 'something' or 'nothing' from which all time, space and creatures are

Bodha, Bodhi to Brahma, Brahman

uninterruptedly being created. According to Vedantins, Brahman is both the efficient (nimitta) and the material (upadana) cause of the visible universe, from which all manifest things are produced and into which they are absorbed 3. the sacred and mystic syllable Aum (Om) 4. the Vedas 5. supreme spirit; see Bahusyam; see Aum; see Anantapadmanabha; see Veda. ब्रह्मा, ब्रह्मन्



Brahmaksharayoga /Brahma-akshara-yogah/ 'yoga of the imperishable consciousness', another name for the eighth chapter of the *Bhagavad Gita*; see Aksharabrahmayoga. ब्रह्माक्षरयोगः

Brahma Chakra /Brahma Chakram/ lowermost psychic centre in the spinal column, more often called mooladhara chakra. ब्रह्म चक्रम्

Brahmacharin /Brahmacharin/ one who is constantly revelling in Brahman (reflecting on the pure self, the supreme state of existence); student vowed to celibacy and continence; a person in the first quarter of life; see Ashrama. ब्रह्मचारिन्

Brahmacharya /Brahmacharyam/ conduct suitable for proceeding to the highest state of existence, especially continence or absolute control of sensual impulses.

One of the yamas described by Patanjali in the *Yoga Sutras* as resulting in indomitable courage; see Virya; see Yama. ब्रह्मचर्यम्

Brahmacharya Ashrama

/Brahmacharya Aashramah/ first stage of life up to 25 years according to the ancient vedic tradition, devoted to study and learning; see Ashrama. ब्रह्मचर्य आश्रमः

Brahma Chintana /Brahma Chintanam/ constant meditation on Brahman. ब्रह्म चिन्तनम्

Brahma Dhyana /Brahma Dhyaanam/ meditation on the concept of Brahman. ब्रह्म ध्यानम्

Brahmadhyasa /Brahma-adhyaasah/ meditating, reflecting, or conversing on Brahman; study of the Vedas, etc. aimed at realization of Brahman; see Nididhyasana. ब्रह्माध्यासः

Brahmadvara /Brahma-dvaaram/ the door or gate of Brahman, where kundalini enters sushumna nadi; see Sushumna Nadi. ब्रह्मद्वारम्

Brahmagola /Brahma-golah/ the universe. ब्रह्मगोलः

Brahma Granthi /Brahma Granthih/ the psychic/muscular 'knot' of creation, situated in mooladhara chakra, symbolizing material and sensual attachment. It is the knot of ignorance (avidya), desire (kama) and action (karma); see Granthi. ब्रह्म ग्रन्थिः

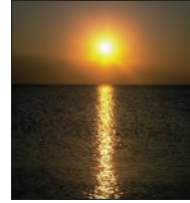
Brahma Jnana /Brahma Jnaanam/ realization or immediate knowledge of Brahman. ब्रह्म ज्ञानम्

Brahmakaravritti /Brahmaakaara-vrittih/ the flow

of mind towards Brahman; identifying with the supreme to the exclusion of all other thoughts. ब्रह्माकारवृत्तिः

Brahma Loka /Brahma Lokah/ the world of Brahman; also called satya loka; see Loka. ब्रह्म लोकः

Brahma Mimamsa /Brahma Meemaamsaa/ another name for Uttara Mimamsa; see Shad-darshana. ब्रह्म मीमांसा



Brahma Muhurta /Brahma Muhoortah/ the two hours around sunrise (in India between 4 a.m. and 6 a.m.) best suited to yoga sadhana; an auspicious time when it is believed all the gods descend to Earth and take a stroll, generally around the two hours before sunrise; see Deva; see Sandhya. ब्रह्म मुहूर्तः

Brahman one of the four main priests at a shrauta yajna who recites the *Atharva Veda*; see Agnidhra. ब्रह्मन्

Brahmana /Braahmanah/ derived from the supreme spirit (Brahma, Brahman) plus 'to live or breathe' (ana) therefore literally 'one who lives and breathes the supreme spirit' one who knows the supreme spirit; anything belonging to such a person; relating to Brahman; relating to religious worship; of the priestly caste; a

person whose life is dedicated to the study of the Vedas and dispensation of the knowledge of Brahman and is thus qualified to act as a priest in vedic rituals; one of the four guilds or divisions of the caste system in India; integral part of the Vedas which elucidates the path of ritual to be followed by householders and explains the meaning and use of vedic hymns; see Varna; see Veda; see Yaju. ब्राह्मणः

Brahmana /Brahmanam/ a descriptive portion of the Vedas which elaborates rules for using hymns at various yajnas in detail, sometimes with lengthy stories to illustrate a point. It is distinct from the mantra portion. ब्राह्मणम्

Brahma Nadi /Brahma Naadee/ subtlest and innermost of the three energy or pranic flows within sushumna nadi through which kundalini ascends; another name for sushumna nadi; energy current that flows through the spinal canal according to hatha yoga. ब्रह्म नदी

Brahmananda /Brahmaanandah/ (Brahma-aanandah) bliss of the infinite absolute; supreme transcendental joy. ब्रह्मानन्दः

Brahmananda Prakriti

/Brahmaananda Prakritih/ (Brahma-aananda Prakritih) the nature of blissful, absolute consciousness and behaviour in accordance with that. ब्रह्मानन्द प्रकृतिः

Brahmanda /Brahma-andah/ literally 'Brahma's egg', the cosmic egg, the macrocosmos. ब्रह्माण्डः

Brahmanishtha /Brahmanishthah/ one who is established in the direct knowledge of Brahman. ब्रह्मनिष्ठः

Brahmanubhava /Brahmanubhava/ self-realization; absolute experience. ब्रह्मानुभवः

Brahmanya Prana /Braahmanya Praanah/ the cosmic breath. ब्राह्मण्य प्राणः

Brahmaprapti /Brahma-praaptih/ absorption into the supreme state of existence. ब्रह्मप्राप्तिः

Brahmapurana /Brahmapuraanam/ name of one of the group of 18 ancient scriptures; see Purana. ब्रह्मपुराणम्

Brahmarandhra /Brahmarandhram/ crown of the head; fontanelle; opening in the crown of the head. It is said that if the soul escapes through this aperture while leaving the body at the time of death, one does not have to return in the cycle of transmigration; see Brahma, Brahman; see Samsara. ब्रह्मरन्ध्रम्

Brahmarishi /Brahmarshih/ a member of the priestly caste (brahmana) who has attained realization; a sage. ब्रह्मर्षिः

Brahmasamstha /Brahmasamstah/ grounded in Brahman; sannyasin. ब्रह्मसंस्थः

Brahmashrotriya /Brahmashrotriyah/ one who has knowledge of the Vedas and the Upanishads. ब्रह्मश्रोत्रियः

Brahma Shwasa /Brahma Shvaasah/ cosmic breath. ब्रह्म श्वासः

Brahmasthiti /Brahma-sthitih/ being established or dwelling in Brahman. ब्रह्मस्थितिः

Brahma Sutras /Brahma Sootram/ classical vedantic scripture written by the rishi Veda Vyasa about the whole manifest universe and beyond, commented upon by Adi Shankaracharya in his *Brahma Sutra Bhashya*; see Prasthanatraya; see Vyasa. ब्रह्म सूत्रम्

Brahmatejas the effulgent splendour of Brahman. ब्रह्मतेजस्

Brahmavadin /Brahma-vaadin/ one capable of discoursing on sacred texts; connoisseur of vedic texts. ब्रह्मवादिन्

Brahma Varchas magnetic brahmic aura; divine glory or splendour. ब्रह्म वर्चस्

Brahma Vidya /Brahma Vidyaa/ science of the self; knowledge of the supreme existence (Brahman); study to attain real knowledge; see Angiras. ब्रह्म विद्या



Brahma, Vishnu, Shiva /Brahmaa, Vishnuh, Shivah/ the three aspects of the divine personality associated with creation, preservation and dissolution of the universe; the Hindu trinity; see Trimurti. ब्रह्मा, विष्णुः, शिवः

Brahmavit literally 'one who knows Brahman'; in Vedanta the name of one who has reached the fourth state of wisdom (sattwapatti); see Jnana Bhumika. ब्रह्मवित्

Brahmavidvara

/Brahmavidvarah/ (Brahmavit-varah) in Vedanta the name of one who has reached the fifth state of wisdom (asamshakti); see Jnana Bhumika. ब्रह्मविद्वरः

Brahmavidvarishtha

/Brahmavidvarishthah/ (Brahmavit-varishthah) in Vedanta the name of one who has attained the seventh state of wisdom (turiya); see Jivanmukta; see Jnana Bhumika. ब्रह्मविद्वरिष्ठः

Brahmavidvariya

/Brahmavidvareeyah/ (Brahmavit-vareeyah) in Vedanta the name of one who has attained the sixth state of wisdom (padarthabhavana); see Jnana Bhumika. ब्रह्मविद्वरीयः

Brahma Yajna /Brahma Yajnah/ teaching and reciting the Vedas, one of the five daily sacrifices to be performed by a householder; also called Rishi yajna; see Brahmana; see Pancha Mahayajna. ब्रह्म यज्ञः

Brahma Yoga /Brahma Yogah/ wherein one finds oneself and the whole universe as Brahman. ब्रह्म योगः

Brahmin see Brahmana. ब्राह्मिण

Brahmi Sthiti /Braahmee Sthitih/ state of God-realization; the fixed, unchanging, expansive, self-aware state. ब्राह्मी स्थितिः

Brahmi Vritti /Braahmee Vrittih/ aklisha (not painful) vritti that leads to identification with the drashta (witnessing consciousness or Brahman); spiritual aspect of the vrittis, the self-aware, individual consciousness; see Chitta Vritti. ब्राह्मी वृत्तिः

Brahmopasana

/Brahmopaasanaa/ (Brahma-upaasanaa) study of the Vedas. ब्रह्मोपासना

Brihaspati /Brihaspatih/ guru of the gods; the planet Jupiter; ajna chakra. बृहस्पतिः

Brihat large, big, absolute. बृहत्

Brihadaranyaka Upanishad

/Brihadaranyaka Upanishad/ (Brihat-aaranyaka Upanishad) literally 'the great teaching from the forest'; name of an Upanishad consisting of the last six chapters from the *Shatapatha Brahmana* of the *Yajurveda*. It is supposed to be read during vanaprastha ashrama before taking sannyasa. It discusses the subtle meaning of Brahman and the identity of the individual atma (soul) in relation to the universal self, different modes of worship, religion and meditation. It is considered to be one of the eleven most important upanishads as Adi Shankaracharya commented on it. It is especially revered by the Saraswati branch of the Dasnami tradition; see Aham Brahmasmi; see Ashrama; see Yajurveda. बृहदारण्यक उपनिषद्

Brihat Brahmanda /Brihat

Brahmaandah/ great macrocosmos. बृहत् ब्रह्माण्डः

Brihattva /Brihattvam/ vastness, largeness, absoluteness. बृहत्त्वम्

Brindavan see Vrindavana. बृन्दावन

Budh /Budhah/ to be aware of, to know; intellect, reason, discri-

mination, judgement, knowledge, opinion, intention; the higher intelligence concerned with wisdom. बुधः



Buddha /Buddhah/ the enlightened one; see Nirvana; see Shunyavada; see Vijnana Pada; see Vishuddhi Marga. बुद्धः

Buddhi /Buddhih/ discerning, discriminating aspect of mind; the faculty of valuing things for the advancement of life; principle of universal intuition in which the meditator becomes joined in the super-reflective state of samadhi; a faculty which enhances discriminative power; see Bheda Buddhi. बुद्धिः

Buddhi Shakti /Buddhi Shaktih/ intellectual power. बुद्धि शक्तिः

Buddhi Shuddhi /Buddhi Shuddhih/ purity of intellect. बुद्धि शुद्धिः

Buddhi Tattwa /Buddhi Tattvam/ principle of intelligence. बुद्धि तत्त्वम्

Buddhi Vyapara /Buddhi Vyaapaarah/ functioning of the intellect. बुद्धि व्यापारः

Buddhi Yoga /Buddhi Yogah/ the practice of wisdom in living. बुद्धि योगः

C

Pronunciation

च् *ch* – as in *check*

छ् *chh* – as in *churchhill*

Chadana /Chhaadanam/ a cover, concealing screen; a leaf; clothing. छादनम्

Chaitanya /Chaitanyam/ the consciousness that knows itself and knows others; absolute consciousness; consciousness, mind, intelligence, spirit. चैतन्यम्

Chaitanya Jyoti /Chaitanya Jyotih/ eternal flame of spirit. चैतन्य ज्योतिः

Chaitanya Mahaprabhu

/Chaitanya Mahaaprabhuh/ India's inspired devotee (bhakta) from Bengal, famous for his ecstatic kirtans to Shri Krishna. चैतन्य महाप्रभुः

Chaitanya Purusha /Chaitanya Purushah/ one who has attained the state of spiritual consciousness. चैतन्य पुरुषः

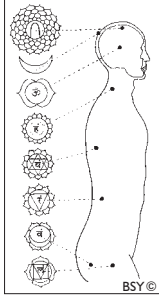
Chaitanya Samadhi /Chaitanya Samaadhih/ the state of super-consciousness marked by absolute self-awareness and illumination, as distinct from jada samadhi, in which there is no such awareness. चैतन्य समाधिः

Chaitra /Chaitrah/ first lunar month of the year according to the Hindu almanac, containing the Chaitra Navaratri festival. Corresponds to March/April; see Masa; see Navaratri; see Panchanga; see Vasanta. चैत्रः

Chakora /Chakorah/ a bird like a partridge, said to feed on moonbeams. चकोरः

Chakra /Chakram/ wheel or vortex; centre of energy or psychic centre; confluence point of energy flows (nadis). The main chakras threaded in the region of the spinal column on the sushumna nadi relate to many levels of the human being. On a physical level the main areas of influence are: 1. mooladhara chakra related to the pelvic plexus, 2. swadhisthana chakra and the coccygeal plexus, 3. manipura chakra and the solar plexus, 4. anahata chakra and the cardiac plexus, 5. vishuddhi chakra and the pharyngeal plexus and thyroid gland; and 6. ajna chakra, plexus of command at the top of the spinal column and the pineal gland. Bindu visarga, sometimes known as bindu chakra, is at the top of the back of the head. Sahasrara chakra, the 1000-petalled lotus, is the upper cerebral centre connected with the pituitary gland. The chakras are subtle and not easily cognizable. Though they interact with the various plexi and glands, it should not be assumed that these alone are the chakras. Of the 28 planes

of consciousness or regions, the highest seven are called loka, the next seven are chakra, the next seven patalam and the lowest seven naraka; see Kundalini; see Loka; see Naraka; see Patalam. चक्रम्



Chakra Sharira /Chakra Shareeram/ body of the chakras. चक्र शरीरम्

Chakra Shodhana /Chakra Shodhanam/ purification of the chakras. चक्र शोधनम्

Chakra Shuddhi /Chakra Shuddhih/ purification of the psychic centres. चक्र शुद्धिः

Chakravarti /Chakravartee/ the title of an emperor whose empire stretches to the shores of the oceans or seas. चक्रवर्ती

Chakrayudha /Chakraayudham/ (Chakra-aayudham) the weapon or discus of Vishnu or Krishna named Sudarshana. चक्रायुधम्



Chakshus eye, one of the five organs of knowledge (jnanendriya);

sight; light; lustre; see Devata. चक्षुस्

Chala /Chhalah/ fraud, deceit, pre-text, guise. छलः

Chamas /Chamasah/ a spoon or ladle; a wooden vessel used to keep soma juice as an offering in yajna; a cake made of barley, rice and similar things as an offering in yajna; see Soma; see Yajna. चमसः

Chamasadhvaryu /Chamasa-adhvaryuh/ a group of priests who offer soma as an oblation at a soma yajna; see Adhvaryuh; see Soma. चमसाध्वर्युः

Chamatkara /Chamatkaarah/ admiration; surprise; show, spectacle. चमत्कारः

Chanchala /Chanchalam/ unsteady; moving; shaking, trembling, tremulous; inconstant. चञ्चलम्

Chanchalatva /Chanchalatvam/ fickleness; tossing of the mind. चञ्चलत्वम्

Chanchalavritti /Chanchala-vrittih/ natural wavering tendency of the mind. चञ्चलवृत्तिः

Chand /Chhand/ a verse in Sanskrit; any verse written in a metre; praise; holy song or hymn. छन्दः

Chanda /Chandah/ fierce; violent; passionate, angry, wrathful; passionate. चण्डः

Chandala /Chaandaalah/ untouchable, an outcast. चाण्डालः

Chandana /Chandanam/ sandalwood tree associated with divine qualities of fragrance and coolness. चन्दनम्

Chandas /Chhandas/ one of the six vedanga. It is the science of the sacred texts auxiliary to the

vedic hymns and deals with the arrangements of syllables into the words of a mantra, the allocation of those words into lines and the lines into lyrical verses; delight, pleasure; desire, wish; free will, wilful conduct; meaning, intention; fraud; see Vedanga. छन्दस्

Chandasa /Chhaandasah/ a person familiar with vedic texts. छान्दसः

Chandogya Upanishad

/Chhaandogya Upanishad/ one of the Upanishads of the *Sama Veda* which explains the arrangement of verses and the origin and significance of the mantra Aum/ Om; see Aum; see Chandas; see Sama Veda; see Tat Twam Asi. छान्दोग्य उपनिषद्

Chandi /Chandee/ a manifestation of Durga, Chandi is invincible in battle against demonic forces; see Durga Saptashati. चण्डी

Chandisthan /Chandee-sthaanam/ 'the place of Chandi'; an ancient shaktipeeth on the banks of the Ganga in today's Munger district, where the 'eye' of Sati is worshipped. When his wife, Sati, died, Shiva became wild with grief and carried her body around India. Various parts fell in different places, where shaktipeeth are presently established. In Chandhisthan,



her eye is worshipped. It is said Chandi was worshipped at Chandisthan by the emperor Karna. From a neighbouring hill, he would then distribute his weight in gold to the people; see Karna; see Sati; see Shaktipitha. चण्डीस्थानम्

Chandi Yajna /Chandee Yajnah/ a sacrifice performed in honour of the goddess Chandi, at which the *Durga Saptashati* is chanted; see Durga; see Shata Chandi Maha Yajna. चण्डी यज्ञः

Chandogyopanishad see Chandogya Upanishad. छान्दोग्योपनिषद्

Chandra /Chandrah/ moon; shining, bright; representing mental energy; see Ida Nadi. चन्द्रः

Chandra Bheda Pranayama

/Chandra Bheda Praanaayaamah/ pranayama that pierces and purifies ida nadi; see Nadi. चन्द्र भेद प्राणायामः

Chandragupta /Chandraguptah/ name of a king. चन्द्रगुप्तः

Chandra Loka /Chandra Lokah/ moon; dimension of the forefathers, also called Pitri loka; see Loka; see Pitri. चन्द्र लोकः

Chandra Nadi /Chandra Naadee/ pranic current connected with the left nostril and the lunar force, another name for ida nadi; see Nadi. चन्द्र नाडी

Chandra Shakti /Chandra Shaktih/ lunar energy; mental force, the energy flowing in ida nadi. चन्द्र शक्तिः

Chandrayana Vrata

/Chaandraayana Vratam/ an observance which begins with 15 morsels of food being consumed

on a full moon day, decreasing by one morsel daily, until no food is taken on new moon day, then again increasing by one daily, until 15 morsels of food are consumed on a full moon day. चान्द्रायण व्रतम्

Chapalata /Chapalataa/ activity; craving; fickleness. चपलता

Charitra /Charitram/ story. चरित्रम्

Charu /Charuh/ a preparation of boiled rice, milk, sugar and ghee offered into the fire for gods; a sattwic regimen usually undertaken by yoga practitioners and celibates. चरुः

Charvaka /Chaarvaakam/ a system of Indian philosophy that accepts only perceivable phenomena as valid. It is named after Charvaka, a materialistic philosopher said to have been a pupil of Brihaspati, the guru of the gods. चार्वाकम्

Chatra /Chhaatrah/ pupil, disciple. छात्रः

Chatur four. चतुर्

Chaturashramya /Chatur-aashramya/ the four periods of life; see Ashrama. चतुराश्रम्य

Chaturmasa /Chaatur-maasa/ the four months of the monsoon traditionally used for sadhana. This auspicious period begins on the day after the full moon of Ashada (i.e. Guru Purnima) and comprises the lunar months of Shravana, Bhadrpadā, Ashwina and Kartika; see Masa. चातुर्मास

Chatursampradaya /Chatur-sampradaayah/ four denominations. चतुर्सम्प्रदायः

Chaturvarga /Chatur-vargah/ the four aims of human life,

viz. material security (artha), fulfilment of desire (kama), righteousness (dharma) and spiritual liberation (moksha); see Purushartha. चतुर्वर्गः

Chaturyuga /Chatur-yugam/ the cycle of four yugas, each yuga being composed of millions of years; see Yuga. चतुर्युगम्

Chaula Karma /Chaula Karmah/ the eighth of the 16 samskaras or rituals observed in the course of a human life, when the hair of a baby is first shaved at around six to eight months of age; see Mundana Karana; see Samskara. चौल कर्मः

Chedana /Chhedanam/ cutting, tearing; splitting, dividing. छेदनम्

Chesta /Cheshtaa/ motion, movement; effort, exertion; gesture, action; behaviour. चेष्टा

Chetana /Chetanaa/ consciousness; unmanifest aspect of consciousness and energy. चेतना

Chetanavastha /Chetana-avasthaa/ the conscious state of mind; sentience; feeling. चेतनावस्था

Chetas consciousness; sense; reasoning faculty. चेतस्

Chetasa Jnana /Chetasa Jnaanam/ power of telepathy gained by advanced yogis. चेतस ज्ञानम्

Chetati observe; comprehend; know. चेतति

Chhanachhan Nada /Chhanachhana Naadah/ an imitative sound, expressive of the noise of falling drops. छनछन नादः

Chhanna /Chhannam/ covered; hidden, concealed; secret. छन्नम्

Chhaya /Chhaayaa/ shade; reflection; lustre; light. छाया

Chhaya Siddhi /Chhaayaa Siddhih/ power or ability gained through concentration on one's shadow, e.g. being able to divine states of health or potential problems. छाया सिद्धिः

Chhayopasana

/Chhaayopaasanaa/ (Chhaaya-upaasanaa) a tantric practice in the *Shiva Swarodaya*, involving close observation of one's shadow and chanting mantras in order to divine the future. छायोपासना

Chikitsa /Chikitsaa/ process of treatment; medical therapy. चिकित्सा

Chikitsya /Chikitsyah/ to be treated; medically curable. चिकित्स्यः

Chinna /Chhinnam/ removed; limited; torn; chopped; destroyed. छिन्नम्

Chinnamasta /Chhinnamastaa/ one of the great goddesses who represents destruction of the three grantis; see Granthi, see Mahavidya. छिन्नमस्ता



Chinta /Chintaa/ thinking, thought; care, anxiety. चिन्ता

Chiranjeevi /Chiranjeevee/ one for whom there is no death. There are seven chiranjeevis usually listed: Asvattama, Bali, Vyasa, Hanuman, Vibishana, Kripacharya and Parasurama; one who does not grow old. चिरंजीवी

Chit thought; perception; intelligence, intellect; understanding; the heart/mind; pure knowing beyond the division of subject and object; in Vedanta, one of the three attributes of the ultimate principle; the soul, spirit and the animating principle of life; Brahman, the pure consciousness that lies behind all phenomena; see Sachchidananda. चित्

Chidabhasa /Chidaabhaasah/ (Chit-aabhaasah) reflected consciousness; the reflection of intelligence. चिदाभासः

Chidagni /Chidagnih/ (Chit-agnih) the soul, spirit, the animating principle of life. चिदग्निः

Chidakasha /Chidaakaashah/ (Chit-aakaashah) the space or sphere within, where the capacity of sense perception is internalized to observe the process and reactions of individual awareness; the inner space visualized in meditation behind the closed eyes or in the region of ajna chakra; the state of pure, unbounded consciousness; Brahman in its aspect of limitless knowledge or unbounded intelligence; the pure consciousness (chit) is, like space (akasha), an all-pervading continuum; mind conceived as all-pervading space; see Akasha. चिदाकाशः

Chidakasha Dharana

/Chidaakaasha Dhaaranaa/ (Chit-aakasha Dhaaranaa) concentration on the inner space of consciousness; a meditative technique in which one concentrates on visualization or

watches one's reactions on the physical, mental and psychic planes of personality. चिदाकाश धारणा

Chidambara /Chidambaram/ (Chit-ambaram) place of pilgrimage in South India; chit means consciousness, and ambara means atmosphere or garment; name of a god who covers all with his consciousness; name of Shiva. चिदम्बरम्

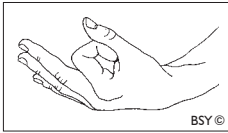
Chidananda /Chidaanandah/ (Chit-aanandah) consciousness and bliss; a person enjoying pure bliss; bliss of consciousness चिदानन्दः

Chiddharma /Chiddharmah/ (Chit-dharmah) desire to do. चिद्धर्मः

Chinmatra /Chinmaatra/ (Chit-maatra) mere consciousness, consciousness alone. चिन्मात्र

Chinmaya /Chinmayah/ (Chit-mayah) supreme intelligence. चिन्मयः

Chinmayi /Chinmayee/ (Chit-mayee) permeated, as it were, by consciousness. चिन्मयी



Chinmudra /Chinmudraa/ (Chit-mudraa) psychic gesture (mudra) of consciousness, a hand position with palm upwards on the knee and the index finger locked into the base of the thumb; see Mudra. चिन्मुद्रा

Chintan /Chintanam/ contemplation; thinking. चिन्तनम्

Chitabhoomi /Chitaa-bhoomih/ cremation ground. चिताभूमिः

Chitsamanya /Chit-saamaanya/ the basic universal consciousness. चित्सामान्य

Chit Shakti /Chit Shaktih/ the power of pure consciousness; mental force governing the subtle dimensions; intellectual capacity. चित् शक्तिः

Chitswarupa /Chit-svaroopah/ of the very form of pure intelligence or consciousness. चित्स्वरूपः

Chitra bright; clear; various; strange; wonderful; variegated colour; a picture. चित्र

Chitra Nadi, Chitrini Nadi /Chitraa Naadee, Chitrinee Naadee/ the second of three energy currents (nadis) lying within sushumna nadi, which are dormant until the balancing of ida and pingala nadis allows sushumna to flow. Once they awaken, new states of understanding come naturally; see Nadi. चित्रा नाडी, चित्रिणी नाडी

Chitta /Chittam/ individual consciousness, including the subconscious and unconscious layers of mind; thinking, concentration, attention, enquiry; the stuff of the mind; storehouse of memory or samskaras; one of the four parts of the antahkarana or inner instrument; seat of consciousness, and as such includes the conscious, subconscious, unconscious and superconscious. चित्तम्

Chittaprasada /Chitta-prasaadah/ serenity of mind. चित्तप्रसादः

Chittaprasadana /Chitta-prasaadanam/ peace or tranquillity of mind. चित्तप्रसादनम्

Chitta Shakti /Chitta Shaktih/ mental force governing the subtle dimensions. चित शक्ति:

Chitta Shuddhi /Chitta Shuddhih/ purification of the mind; purity of consciousness, the power of individual consciousness at all levels. चित शुद्धि:

Chitta Vidya /Chitta Vidyaa/ psychology; science of the mind and the different states of consciousness. चित विद्या

Chitta Vikshepa /Chitta Vikshepah/ distraction; confusion; perplexity. चित विक्षेप:

Chitta Vimukti /Chitta Vimukti/ freedom from the bondage of the mind. चित विमुक्ति:

Chitta Vritti /Chitta Vrittih/ disposition or state of the mind; inclination; feeling, emotion; in yoga philosophy the inward working of the mind, its mental vision or inward purpose; in raja yoga

Patanjali lists five main categories of chitta vritti in the *Yoga Sutras*:

1. right knowledge (pramana),
2. wrong knowledge (viparyaya),
3. imagination (vikalpa), 4. sleep (nidra), 5. memory (smriti). They can be painful (klishta), leading to an increase in karmic stock and the necessity for embodiment, or not painful (aklishta); see Brahmi Vritti; see Vritti. चित वृत्ति:

Chudakarana /Choodaa-karana/ when the baby's head is first shaved; see Chaula Karma; see Samskara. चूडाकरण



D

Pronunciation

ड् *d* – as in dunk; द् *dh* – as in redhead
 द् *d* – as in the; ध् *dh* – as in adhere

Dadhichi /Dadheechih/ name of a celebrated sage who represents honesty in all dealings. He offered his bones to the gods when requested. With these bones, the architect of the gods made a thunderbolt with which Indra defeated Vritra and other demons. दधीचि:

Dahana /Dahanam/ burning, consuming by fire. दहनम्

Daharakasha /Daharaakaashah/ (Dahara-aakaashah) deep space, encompassing mooladhara, swadhisthana and manipura chakras; see Akasha; see Chakra. दहराकाशः

Daharakasha Dharana

/Daharaakaasha Dhaaranaa/ (Dahara-aakaasha Dhaaranaa) concentration on the symbols of chakras and tattwas within the deep space; see Akasha; see Pancha Tattwa Dharana. दहराकाश धारणा

Daibhag /Daayabhaagah/ the daughter's right of inheritance to her parents' property. दायभागः

Daitya /Daityah/ class of mighty beings in whom the diabolical quality predominates; belonging to the class of demons; a giant. दैत्यः

Daiva /Daivam/ belonging to gods; divine, celestial; fate; royal; relating to desires. दैवम्

Daiva Karma to cultivate awareness of the transcendental nature, divinity or purity in life; to create a state of tranquillity, peace, harmony and luminosity. देव कर्म

Daiva Sampatti /Daiva Sampattih/ positive qualities, divine virtues. देव सम्पत्तिः

Daiva Samskara /Daiva Samskaarah/ samskaras that purify vijñanamaya and anandamaya koshas; see Kosha; see Samskara. दैव संस्कारः

Daivasurasampadvibhagayoga /Daiva-asura-sampad-vibhaagayogah/ 'yoga of the division between the divine and the demonical', the 16th chapter of the *Bhagavad Gita*, clarifying how these qualities manifest in people's lives and after death, and recommending scriptures as guidelines for conduct. देवासुरसम्पद्विभागयोगः

Dakini /Daakinee/ the goddess in mooladhara, the basic lotus. डाकिनी



Daksha /Dakshah/ celebrated lord of created beings (Prajapati), one of the ten sons of Lord Brahma; able, competent, expert, skilful; suitable; upright, honest. दक्षः

Dakshina situated on the right side; the right hand or arm; situated to the south, southern; sincere, straightforward, honest; epithet of Shiva or Vishnu. दक्षिण

Dakshina /Dakshinaa/ offering to the guru; honorarium to the priest performing a yajna or any other ceremony. दक्षिणा

Dakshinachara

/Dakshinaachaarah/ (Dakshina-aachaarah) right-hand path; usually it is taken to refer to the right side or right hand of tantra which deals with vital aspects of life. However, it also refers to the pingala nadi, the energy flow in the right nostril and participating positively in social life with spiritual awareness. In tantra, it is the fourth of the codes of conduct in which sadhanas are mainly based on meditation, exploding the energies of the chakras and awakening kundalini; see Dhyana; see Nava Achara; see Tantra. दक्षिणाचारः

Dakshinagni /Dakshina-agnih/ oblations to one's forefathers is given in this fire which is kept in the southern corner; one of the three forms of agni used in shrauta yajna; see Shraddha; see Tretagni. दक्षिणाग्निः

Dakshina Itara literally 'other than dakshina'; left; left side of the body; northern. दक्षिण इतर

Dakshina Nadi /Dakshina Naadee/ another name for pingala nadi; see Nadi. दक्षिण नादी

Dakshina Pashchima south-western. दक्षिण पश्चिम

Dakshinapati /Dakshina-patih/ 'Lord of the south', an epithet of Yama, the god of death. दक्षिणपतिः

Dakshina Uttara turned or lying to the south and the north. दक्षिण उत्तर

Dakshina Vritam the meridian line. दक्षिण वृत्तम्

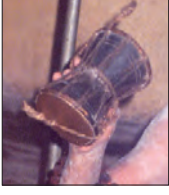
Dakshinayana /Dakshinaayanam/ southern 'path' of the sun when, due to the tilt of the earth and its elliptical orbit, the sun appears to move south towards the Tropic of Capricorn. The six months of this southern journey are from mid-July to mid-January. It is not regarded as a good time to die as one will be reborn on earth. This path is also called pitriyana and dhumamarga; one of two prescribed paths of meditation; see Uttarayana. दक्षिणायनम्

Dama /Damah/ control of the outer senses; self-command through self-restraint and curbing the passions; drawing the mind away from evil deeds or curbing its evil propensities; taming, subduing; punishment, fine; one of the sixfold virtues; see Shadsampatti. दमः

Damyati /Daamyati/ to be tamed; to be calm or tranquil; to subdue, conquer or restrain. दाम्यति

Damani /Damane/ a layer within a nadi or channel for the passage of energy; overpowering; tranquil; passionless. दमनी

Damaru /Damaroo/ an hour-glass shaped hand drum; one of the accoutrements of Lord Shiva. डमरू



Dambha /Dambhah/ pride; arrogance; ostentation; hypocrisy. दम्भः

Dana /Daanam/ gift, donation; liberality, unconditional giving; purification; protection; posture; see Yajna. दानम्

Danadanyoh /Daanaadaanayoh/ simultaneous give and take. दानादानयोः

Danava /Daanavaah/ the race of demons born of Danu and Kashyap. दानवाः

Danda /Dandah/ stick, staff, club, handle; power; force; sovereignty; the sceptre of a king; the rod as a symbol of authority and punishment; name of Yama; name of Vishnu; trunk of an elephant; the staff of a sannyasin or ascetic; stem or stalk from a lotus or tree, etc.; see Tridandin; see Ekadandin. दण्डः

Dandashakti /Danda-shaktih/ sceptre; the rod of power or punishment. दण्डशक्तिः

Dandin one of the priestly caste (brahmana) or a sannyasin with a staff; a Jaina ascetic; an epithet of Yama, the god of death. दण्डिन्

Dandaka /Dandakam/ name of a celebrated district in the Deccan, situated between the rivers Narmada and Godavari (a vast

region said to be tenantless in the time of Rama). दण्डकम्

Danta Dhauti /Danta Dhautih/ method of cleaning the teeth; see Shatkarma. दन्त धौतिः

Danti /Daanti/ self-restraint; subjection, control. दान्ति

Danu /Danuh/ the wife of Kashyapa who gave birth to the demons. दनुः

Darbha /Darbhah/ a sacred grass growing in watery places, having pointed blades used in the process of yajna and in making mats; see Kusha. दर्भः

Dareshana /Dareshanaa/ desire for relationship with another, particularly emotional connection and sexual interaction; see Eshana. दारेषणा

Darpa /Darpah/ pride; arrogance; insolence; rashness; vanity. दर्पः

Darpana /Darpanah/ looking-glass, mirror; eye; kindling, inflaming. दर्पणः

Darshana /Darshanam/ a glimpse, seeing, observing; sight, vision; knowing, understanding; philosophical system of the vedic tradition, so called because it is based on revelations or truths that were 'seen' in a higher state of consciousness; a vision of reality glimpsed in dhyana; see Shaddarshana. दर्शनम्

Darshanarthi /Darshana-arthee/ one who seeks darshan. दर्शनार्थी

Daru /Daaruh/ wood; a light pulpy wood. दारुः

Darvyoshit /Darvyoshitam/ (Daru-oshitam) wooden doll; puppet. दर्व्योशितम्

Das /Dasha/ ten. दश

Dashnami Sampradaya /Dasha-naamee Sampradaayah/ ten orders of sannyasa, viz. Aranya, Ashrama, Bharati, Giri, Parvat, Puri, Sagara, Saraswati, Tirtham and Vanam, connected with the Advaita Vedanta tradition established by Adi Shankaracharya in order to protect, preserve and propagate spiritual knowledge. दशनामी सम्प्रदायः

Dasharatha /Dasharathah/ king of the solar dynasty, father of Shri Rama, Lakshmana, Bharata and Shatrughna, and husband of Kaushalya, Sumitra and Kaikeyi; see Shabdavedhin; see Shravana. दशरथः

Dasya /Daasyam/ service; slavery; service to Guru or God. दास्यम्

Dasya Bhava /Daasya Bhaavah/ the feeling of being a servant of God; the fifth step in some traditions of navadha bhakti; see Navadha Bhakti. दास्य भावः

Data /Daataa/ teacher; benefactor; one who gives. दाता

Dattatreya /Dattaatreyah/ an ancient sage who learned from 24 gurus, the son of Atri and Anasooya, considered to have been an incarnation of Brahma, Vishnu and Shiva; see Saptodharini. दत्तात्रेयः



Daya /Dayaa/ sympathy, pity, clemency, tenderness, compassion. दया

Deenabandhu /Deena-bandhuh/ friend and brother to the unfortunate and those who suffer. दीनबंधुः

Deepa /Deepah/ small lamp fed with ghee, waved as an offering in front of the deity, light used in ceremonial worship; see Arati; see Shodashopachara. दीपः

Deerga /Deerghah/ long. दीर्घः

Deerghakala /Deergha-kaalah/ for a long period of time, a necessary element in yoga practice according to Patanjali's *Yoga Sutras*. दीर्घकालः

Deerghaswapna /Deergha-svapnah/ literally 'long dream', usually refers to the unreal nature of the world. दीर्घस्वप्नः

Deha /Dehah/ body; mass; person. देहः

Dehabhimana /Deha-abhimaanaah/ egoistic attachment to the body. देहाभिमानः

Deha Buddhi /Deha Buddhih/ the images and impressions which hold the physical body together in order for it to fulfil its span of life even after consciousness is liberated due to success in meditation; awareness of the body. देह बुद्धिः

Dehakasha /Deha-akaashaah/ the body-space; a space used in concentration practices to increase awareness of the field of influence between mooladhara and manipura chakras; see Chidakasha; see Hridayakasha; see Sthulakasha. देहाकाशः

Dehadhyasa /Deha-adhyaasah/ false identification with the body. देहाध्यासः

Dehamashrita /Dehamaashritah/ embodied. देहमाश्रितः

Dehasamyā /Deha-saamyam/ body stillness. देहसाम्यम्

Dehashuddhi /Deha-shuddhih/ purity or purification of the body. देहशुद्धिः

Dehatma Buddhi /Dehaatma Buddhih/ (Deha-aatma Buddhih) the intellect that makes one identify the self with the body. देहात्म बुद्धिः

Dehavat, Dehavaan embodied; a person. देहवत्, देहवान्

Dehavidya /Deha-vidyaa/ anatomy, physiology. देहविद्या

Dehi /Dehee/ one who has a body; the conscious embodied self; the individual self (jiva). देही

Dehin the soul, spirit (enshrined in the body). देहिन्

Desha /Deshah/ place; country. देशः

Deshakalasambandha /Desha-kaala-sambandhah/ extended in space and located in time, having connection with space and time, space-time relation. देशकालसम्बन्धः

Deshatita /Deshaateetah/ spaceless; beyond space. देशातीतः

Deva /Devah/ luminous being; a god or divine being. देवः

Devadatta /Devadattah/ one of the minor pranas which provides for the intake of extra oxygen in a tired body by causing a yawn; name of the conch-shell of Arjuna; a certain person (used in speaking of men indefinitely); see Upaprana. देवदत्तः

Devadvisha /Deva-dvishah/ haters of light; haters of gods. देवद्विषः

Devakulya /Deva-kulyaa/ another name for the river Ganges (Ganga), which is known as the river of the gods. देवकुल्या

Devalaya /Devaalayah/ divine dimension; a temple; a place where, through the power of faith, God manifests as a conscious entity; see Shraddha. देवालयः

Deva Loka /Deva Lokah/ plane of light; sphere of higher consciousness of existence; heaven. देव लोकः

Devanagri /Deva-naagaree/ the script of the gods; the script used to write Sanskrit. देवनागरी

Deva Rin /Deva Rina/ the debt to the creator of the universe and all living beings which one repays by performing yajnas and the effort to conserve nature for the next generations by preserving the purity of rivers, planting trees, etc; see Rin; see Yajna. देव ऋण

Devarishi /Devarshih/ a seer able to travel through the divine lokas or dimensions; a common name for Sage Narada; see Rishi. देवर्षिः

Devarupa, Devarupin /Deva-roopa, Deva-roopin/ of divine form or beauty. देवरूप, देवरूपिन्

Devata /Devataa/ form of divine dignity or power, devatas are described in the Vedas as the subject of mantras and prayers composed by the rishis; divine being representing the higher state of evolution; illumined form; divinity, deity; the presiding deities or illumining powers of the five sense organs (jnanendriyas) are 1. Surya, sun (eyes) 2. Digdevata, space (ears)

3. the Ashwinau twins, earth (nose) 4. Vayu, air (skin) 5. Varuna, water (tongue). The presiding deities of the five organs of action (karmendriyas) are 1. Vahni, fire (vocal cords) 2. Indra, king of the gods (hands) 3. Vishnu, Lord Vishnu (legs) 4. Mrityu, Lord of death (anus) 5. Prajapati, Lord of created beings (genitals). The four illumining powers of a person's inner instrument or mind (antahkarana) are 1. Chandra (manas) 2. Brahma (buddhi) 3. Vasudeva (chitta) 4. Rudra (ahamkara); see Vasu. देवता

Deva Tattwa /Deva Tattvam/ first tattwa: the divine element. देव तत्त्वम्

Deva Yajna /Deva Yajnah/ a sacrifice to the superior gods made by oblations to fire; one of the five daily sacrifices to be performed by a householder; see Pancha Mahayajna. देव यज्ञः

Devayana /Deva-yaana/ the path of the gods; the path of light that can be taken by the spirit after leaving the physical body; see Uttarayana. देवयान

Devendra /Devendrah/ (Deva-indrah) king of the gods. देवेन्द्रः

Devi /Devee/ female deity, goddess; name of Durga, Saraswati and others; see Shakta. देवी

Devi Bhagavatam /Devee Bhaagavatam/ a subsidiary text of the *Shiva Purana* that speaks of the female deity a collection of stories about Devi; see Durga Saptashati; see Purana. देवी भागवतम्

Devisukta /Devee-sooktam/ prayer to the goddess. देवीसूक्तम्

Dhairya /Dhairyam/ firmness; durability; strength; constancy; steadiness; calmness; gravity; patience; inflexibility. धैर्यम्

Dhananjaya /Dhananjayah/ minor prana responsible for decomposition of the body after death; another name of Arjuna; see Upaprana. धनञ्जयः

Dhanu /Dhanuh/ bow. धनुः

Dhanurveda /Dhanurvedah/ (Dhanuh-vedah) the science of archery or combat; an upaveda of the *Yajurveda*; see Upaveda; see Yajurveda. धनुर्वेदः

Dhara /Dhaaraa/ stream or current of water; flow; drop; series; edge; margin. धारा

Dharana /Dhaaranaa/ concentration or complete attention; sixth stage of ashtanga yoga described by Patanjali's *Yoga Sutras* as holding or binding of the mind to one point; bearing, supporting; moulding; keeping in memory; see Raja Yoga. धारणा

Dharana Shakti /Dhaaranaa Shaktih/ power of grasping and retaining ideas. धारणा शक्तिः

Dharana Yoga /Dhaaranaa Yogah/ the yoga of concentration, before the stage of meditation (dhyana) and samadhi. धारणा योगः

Dharatala /Dharaatalah/ fifth centre of the instinctive or animal body below mooladhara chakra; see Loka; see Patalam. धरातलः

Dharitri /Dharitree/ 'she who holds', a name for the planet Earth. धरित्री

Dharma /Dharmah/ the natural role we play in life; ethical law; duty; the laws or fundamental support of life; usage, practice, custom;

religion; virtue, righteousness, good work; regarded as one of the four aims of human existence; see Purushartha. धर्मः

Dharmakshetra /Dharma-kshetram/ field of dharmic action; field of duties ascribed by scriptures; the battlefield of life; see Bhagavad Gita; see Mahabharata. धर्मक्षेत्रम्

Dharmameghasamadhi /Dharma-megha-samaadhih/ state of superconsciousness or samadhi called 'cloud of virtue', as it showers nectar drops of immortality through the knowledge of Brahman when the deep impressions (vasanas) are entirely destroyed. The cloud of virtue is the name given to samadhi in the ashtanga yoga of Patanjali's *Yoga Sutras*; see Brahma, Brahman. धर्ममेघसमाधिः

Dharmaputra /Dharma-putrah/ literally, 'son of dharma'; an epithet used to describe Yudhisthira, a character in the *Mahabharata* epic; one who observes righteousness; see Pandava. धर्मपुत्रः

Dharmashala /Dharma-shaalaa/ a charitable lodge. धर्मशाला

Dharma Shastra /Dharma Shaastram/ manual of laws, law book relating to duties of mankind; a class of works handed down by tradition and regarded as the last word in social and other conflicts, but which have no authority when in conflict with the shruti according to the Adi Shankaracharya. The dharma shastras are monographs compiled to make an

orderly presentation of knowledge gleaned from the Vedas. Topics include: 1. classification of society based on functional responsibilities 2. duties of people in each class 3. duties of kings 4. duties of men and women 5. the social code 6. civil rules 7. definition of sin and corresponding punishments; see Shruti; see Smriti. धर्म शास्त्रम्

Dhatu /Dhaatuh/ layers of tissue in the body; element; metal; the vital force in humans which yogis conserve through celibacy, developing vitality (ojas) and brilliance (tejas); see Brahmacharya. धातुः

Dhauta /Dhautam/ washed, cleansed of, purified. धौतम्

Dhauti /Dhautih/ cleansing practices involving gentle washing with air, water, cloth or a specially prepared stick; process for the purification and cleaning of the alimentary canal, the stomach and sphincter muscles; one of the six hatha yoga cleansing techniques; see Bahishkrita; see Danta Dhauti; see Hridaya Dhauti; see Kapala Dhauti; see Kapala Randhra Dhauti; see Karna Dhauti; see Mula Dhauti; see Shankhaprakshalana; see Shatkarma; see Vamana Dhauti; see Vastra Dhauti; see Vatasara Dhauti. धौतिः

Dhenu /Dhenuh/ cow; 'one with a giving nature', hence a mother. The cow is considered to be holy as she provides 1. milk for health 2. ghee for Ayurvedic medicines, for oblations in yajna, for light-

ing lamps, etc. 3. urine used as a disinfectant and medicinally 4. dung used in havans, medicinally, as cooking fuel and for making huts and floors; Earth; see Amaroli; see Pancha Gavya.. धेनुः



Dhenuka /Dhenukah/ name of a demon killed by Balarama. धेनुकः

Dhimat /Dheemat/ wise, prudent. धीमत्

Dhishnyam small circular raised platforms with small fireplaces used for the supplementary rituals in a big yajna by subordinate priests. धिष्यम्

Dhivasana /Dhee-vaasanaa/ the mind that has assumed its finest stage and which then contains in bud-like form all the impressions of actions. धीवासना

Dhoop /Dhoopah/ incense; burning incense during puja or tantric ritual to symbolize burning one's entire negative karmas; see Shodashopachara; see Shodashopachara Puja. धूपः



Dhritarashtra /Dhrita-raashtrah/ literally 'whose empire is firm';

father of the Kauravas and blind from birth, his blind attachment to his sons led his kingdom to civil war. He ordered the clairvoyant Sanjay to describe his sons' battle against Lord Krishna and Arjuna's brothers (the Pandavas). The description is recorded as the *Bhagavad Gita*. धृतराष्ट्रः

Dhriti /Dhritih/ firmness, steadiness, perseverance; endurance without complaint, equanimity. धृतिः

Dhruva /Dhruvah/ firm, steady, constant, permanent, certain; the Pole Star; a child devotee of Lord Vishnu. ध्रुवः

Dhuma /Dhoomah/ smoke. धूमः

Dhumamarga /Dhooma-maargah/ the path of smoke, as distinguished from the path of light (devayana), it can be taken by the spirit in its journey to heaven and re-birth; see Dakshinayana; see Pitriyana. धूममार्गः

Dhumavati /Dhoomaavatee/ one of the great goddesses who represents non-being; see Mahavidya. धूमावती

Dhumralinga /Dhoomra-lingam/ smoky or ill-defined lingam which symbolizes the astral body and our self-concept in mooladhara chakra; see Linga. धूम्रलिंगम्

Dhupa see Dhoop. धूपः

Dhvaja /Dhvajah/ a flag; a flag with the emblem of a king, a sannyasi sect; see Akhara. ध्वजः

Dhwani /Dhvanih/ sound, noise; thunder; tone; see Nada Yoga. ध्वनिः

Dhyana /Dhyaanam/ spontaneous state after deep concentration or meditation; the seventh of the

eight steps described in raja yoga; the intermediate internal process where the power of attention becomes so steadily fixed upon the object of meditation that other thoughts do not enter the mind; natural expression of the sattwic state; see Raja Yoga; see Sattwa. ध्यानम्

Dhyanaabindu /Dhyaana-binduh/ name of an Upanishad which teaches that meditation, especially on the mantra Aum, can cut through mountains of karma; see Yoga Upanishads. ध्यानबिन्दुः

Dhyanaagamyā /Dhyaana-gamyā/ attainable through meditation. ध्यानगम्य

Dhyana yoga /Dhyaana-yogah/ 'yoga of meditation', the sixth chapter of the *Bhagavad Gita*, which explains the techniques of meditation resulting in mastery of the senses, self-control and the vision of the self in all beings. ध्यानयोगः

Dhyānika /Dhyaanikah/ pertaining to dhyana or meditation. ध्यानिकः

Dhyeya /Dhyeyam/ object of meditation or worship; purpose behind action. ध्येयम्

Dhyeyarupa /Dhyeya-roopah/ the form for the purpose of meditation. ध्येयरूपः

Dhyeyatyaga /Dhyeya-tyagah/ renunciation of object in meditation; absolute experience or nirvikalpa samadhi. ध्येयत्यागः

Dik space; direction. दिक्

Digambara /Digambarah/ (Dik-ambarah) naked, literally 'space

clothed' (ambara means cloth or clothed), an epithet applied particularly to those Jaina monks who claim to be from the original tradition which forbade clothing; see Jaina; see Shvetambara. दिगम्बरः
Diggaja /Diggajah/ (Dik-gajah) elephants that guard the eight directions दिग्गजः

Digvijaya /Digvijayah/ (Dik-vijayah) victory (over all directions). दिग्विजयः

Dikshakti /Dik-shaktih/ power of illusion that produces the consciousness of space. दिक्शक्तिः

Diksha /Deekshaa/ initiation, consecration; preparation for a sacrifice or a ceremony; dedication of oneself to a particular object; ceremony or religious rite in general; birth of a new vision. दीक्षा
Dikshana /Deekshana/ initiation, consecration. दीक्षण

Dikshapatra /Deekshaa-patram/ letter of initiation. दीक्षापत्रम्

Dikshate /Deekshate/ to concentrate or prepare oneself for the performance of a sacred rite; to dedicate oneself to; to initiate or introduce a pupil; to invest with the sacred thread; to practise self-restraint. दीक्षते

Dinachara /Dina-acharah/ daily conduct, daily activity. दिनाचारः

Dipa see Deepa. दीपः

Dirgha see Deergha. दीर्घः

Dirghakala see Deerghakala. दीर्घकालः

Dirghaswapna see Deerghaswapna. दीर्घस्वप्नः

Dishta /Dishtam/ unseen power in karma that links up the act and its fruit; destiny or fate. दिष्टम्

Diti /Ditih/ mother of all the demons or daityas. दिति:

Divya divine power; ordeal. दिव्य

Divyabhava /Divya-bhaavah/ divine feeling; in tantra the three relevant codes of conduct for people of this sattwic disposition are yogachara, siddhantachara and kaulachara; see Nava Achara. दिव्यभावः

Divya Chakshu /Divya Chakshuh/ divine eye, associated with the third eye or the eye of Shiva; see Ajna Chakra. दिव्य चक्षुः



Divya Drishti /Divya Drishtih/ divine sight; the so-called third or divine eye, located between the eyebrows or in ajna chakra; intuition; clairvoyance. दिव्य दृष्टिः

Divya Loka /Divya Lokah/ plane of divine or transcendental experience. दिव्य लोकः

Dohan /Dohanam/ milking; extraction; massage of the tongue in 'milking' movements. दोहनम्

Dola /Dolaa/ a swing; swinging; doubt. डोला

Dosha /Doshah/ three humours of the body described in ayurveda: mucus (kapha), bile (pitta) and wind (vata). Their imbalance prevents the flow of energy in sushumna nadi and thus one is bound to the dualities. Hatha yoga techniques are designed to correct this. दोषः

Drashta /Drashtaah/ witness, uninvolved observer; onlooker; seer; the consciousness which knows what is going on; atman or purusha; see Kutastha; see Sakshi. द्रष्टा:

Drashta Bhava /Drashtaa Bhaavah/ witnessing attitude. द्रष्टा भावः

Drashtu /Drashtuh/ seer within, responsible for all experiences and for all knowledge; the witness of all actions that makes possible the perception of time, space and causality. द्रष्टुः

Draupadi /Draupadee/ great devotee of Lord Krishna, daughter of king Drupada of Panchala and wife of the five Pandava brothers; see Mahabharata. द्रौपदी

Dravana /Draavanam/ to dispose of. द्रावणम्

Dravya /Dravyam/ substance; money; liquid. द्रव्यम्

Dravyadvaita /Dravya-advaitam/ unity of substance or matter. द्रव्याद्वैतम्

Dravyagrahana /Dravya-grahanam/ appropriation of things. द्रव्यग्रहणम्

Dravya Yajna /Dravya Yajnah/ offering wealth to the needy without expectation of return. द्रव्य यज्ञः

Dridha /Dridhah/ fixed, firm, strong, certain, unshaken. दृढः

Dridhabhoomi /Dridha-bhoomih/ solid foundation; well-founded in any state of yoga. दृढभूमिः

Dridhasamskara /Dridha-samskaarah/ well-grounded mental impression. दृढसंस्कारः

Dridhasushupti /Dridha-sushuptih/ undisturbed deep sleep state. दृढसुषुप्तिः

Drik seer, perceiver; vision. दृक्

Drish to see, look at, observe, view; to behold, perceive, regard, consider; to search; to see by divine intuition. दृश्

Drishta seen, observed; visible; well-known; manifest; real. दृष्ट

Drishtanta /Drishtaantah/ instance, example, illustration. दृष्टान्तः

Drishti /Drishtih/ seeing, viewing; knowing, knowledge; eye, faculty of seeing, sight. दृष्टिः

Drishti Dosh /Drishti Doshah/ literally, 'defective vision'; eye problem. दृष्टि दोषः

Drishtisamy /Drishti-saamyam/ stillness of vision. दृष्टिसाम्यम्

Drishtisrishtivada /Drishtisrishti-vaadah/ doctrine holding that the existence of the world is purely the outcome of the faculty of perception, and that actually nothing exists beyond imagination. दृष्टिसृष्टिवादः

Drishtvanta /Drishtvantah/ having seen. दृष्ट्वन्तः

Drishya /Drishyam/ scene. दृश्यम्

Drishyaprapancha /Drishyaprapanchah/ phenomenal world that is visible to the eye; see Prapancha. दृश्यप्रपञ्चः

Drona /Dronah/ teacher of the arts of war, especially archery, to the Pandava and Kaurava princes. द्रोणः

Dukha /Duhkham/ uneasy, uneasiness; difficult; unpleasant; grief, pain, suffering; see Klesha; see Sukha. दुःखम्

Dukhanta /Duhkhaantah/ the end of suffering; the cessation of suffering. दुःखान्तः

Duhkha Jihasa /Duhkha Jihaasaa/ wish to avoid pain and sorrow. दुःख जिहासा

Duradrishti /Doora-drishtih/ distant vision; television. दूरदृष्टिः

Duratma /Duraatmaa/ evil-natured, mean. दुरात्मा

Durga /Durgaa/ remover of difficulties, the beautiful goddess who slays the difficult and even impossible enemies and rides the lion or tiger; a name of the wife of Shiva; the higher state of human consciousness and evolution; see Chandi; see Shakta. दुर्गा



Durga /Durgam/ impossible; inaccessible; a fort; difficulty, distress. दुर्गम्

Durgasaptashati /Durgaa-saptashatee/ part of the Puranic literature which tells the story of Durga's creation from the combined power (shakti) of the gods so that she could overcome all enemies in battle. It tells of her glories and victories over the demonic forces and forms part of the *Devi Mahatmya* of the *Markandeya Purana*; see Chandi Yajna; see Purana. दुर्गासप्तशती

Durvasa /Durvaasaa/ name of a very irascible sage whose anger has become proverbial. दुर्वासा

Duryodhana /Duryodhanah/ literally 'a dangerous fighter'; the eldest of the one hundred

Kaurava princes and arch enemy of Arjuna; see Bhagavad Gita; see Mahabharata. दुर्योधनः

Dushkarma bad actions; bad deeds which spoil this life; bad deeds via which one descends to lower births: animals, birds or trees. दुष्कर्म

Dussehra /Dashaharaa/ the tenth day i.e. one day after the nine days of Navaratri, the day celebrating Lord Rama's victory over Ravana; also called Vijaya Dashami; see Ramacharitamana. दशहरा

Dvarpala /Dvaarapaalah/ doorman, gatekeeper, sentry on the gate; in the soma yajna it refers to a group of priests who sit near the entrance of a yajna place; the powers that protect the 'doors' into a yantra; see Soma Yajna; see Yantra. द्वारपालः

Dvij /Dvijah/ twice born; knower of Brahman; person of any of the three varnas, viz. priestly caste (brahmana), kingly and warrior caste (kshatriya) or merchant caste (vaishya); brahmana; person who has been given second birth by initiation (diksha); coming for the second time; one's second appearance; this word has many connotations e.g. the first coming of a bird is in the shape of an egg and the second on breaking free of the egg, or the first coming of a human being is from the mother's womb and the second is on attaining knowledge; a person becomes a brahmin (dvij) after the sacred thread ceremony (upanayana samskara); Brahmin; see Samskara. द्विजः

Dviragman /Dviraagamanam/ literally 'second coming'; girls who were married at a very young age were taken to the house of their in-laws just to visit after the marriage, when they went there after puberty to become wives of their husbands it is called the second coming; repetition; when a word is repeated in a shloka. द्विरागमनम्

Dvishatka /Dvishatkam/ twice six (twelve). द्विषट्कम्

Dwadashanta /Dvaadasha-anta/ literally 'the end of 12'; two poles or points of rest between which the breath travels. द्वादशान्त

Dwaita /Dvaitam/ dual. द्वैतम्

Dwaitadwaitavivarjita /Dvaita-advaita-vivarjita/ beyond monism and dualism; destitute of oneness, duality and multiplicity. द्वैताद्वैतविवर्जित

Dwaitavada /Dvaita-vaadah/ dualism; doctrine of dual existence propounded by Madhavacharya. द्वैतवादः

Dwaitya /Dvaitya/ duality, difference, diversity. द्वैत्य

Dwandwa /Dvandvah/ pairs of opposites like pain and pleasure; duality; couples. द्वन्द्वः

Dwandvata /Dvandvataa/ state of duality. द्वन्द्वता

Dwandvatita /Dvandva-ateetah/ beyond the pairs of opposites like heat and cold, hunger and thirst, pleasure and pain. द्वन्द्वतीतः

Dwapara Yuga /Dvaapara Yugah/ the third aeon of the world, consisting of 864,000 years according to *Suryasiddhanta*; see Yuga. द्वापर युगः

Dwara /Dvaaram/ door, gateway, entrance, opening, aperture; way; means. द्वारम्

Dwarakarana /Dvaara-kaaranam/ intermediate cause of the universe, as the unchanging Brahman cannot be an independent cause; that which is not actually the cause but simply a conveying factor of the chief cause, which is often found to inhere in the effect. द्वारकारणम्

Dwarpala see Dvarapala. द्वारपालः

Dwarka, Dwarika /Dvaarakaa, Dvaarikaa/ the harbour city of Lord Krishna, which has been rediscovered under the ocean next to the modern city in western India, where Sharada Matha is situated; see Sharada Matha. द्वारका, द्वारिका

Dweshya /Dveshah/ repulsion, aversion; hatred, enmity, dislike,

repugnance, antagonism; one of the five causes of suffering (kleshas) described by Patanjali's *Yoga Sutras* as aversion to the unpleasant; see Klesha. द्वेषः

Dweshya /Dveshyah/ enemy. द्वेष्यः

Dwiguna /Dvigunah/ consisting of two strings; double, twofold. द्विगुणः

Dwija see Dvij. द्विजः

Dyuloka /Dyu-lokah/ heaven; the abode of self-illuminating effulgent beings like the Sun and other devatas; see Deva; see Loka. द्युलोकः



E

Pronunciation

ए e – as in grey

ई ee – as in fleet

Eekshana see Ikshana. ईक्षणम्
Eekshita see Ikshita. ईक्षितः
Eershya see Irshya. ईर्ष्या
Eesha see Isha. ईशः
Eeshaa see Isha. ईशा
Eeshana see Ishana. ईशानम्
Eeshavasya Upanishad see Ishavasya Upanishad. ईशावास्य उपनिषद्
Eeshitva see Ishitva. ईशित्वम्
 Eeshitvam Siddhi see Ishitvam Siddhi. ईशित्वं सिद्धिः
Eeshwara see Ishwara. ईश्वरः
Eeshwara Pranidhana see Ishwara Pranidhana. ईश्वर प्रणिधानम्
Eeshwara Prayatna see Ishwara Prayatna. ईश्वर प्रयत्नः
Eeshwara Tattvam see Ishwara Tattva. ईश्वर तत्त्वम्
Eeshwararpana see Ishwararpana. ईश्वरार्पणम्
Ejana trembling, shaking. एजन
Eka one, single, alone, only; the same, unchanged; firm; supreme, prominent. एक
Ekachitta /Eka-chittam/ one-pointed mind; a mind experiencing oneness. एकचित्तम्
Ekadasha Rudra /Ekaadasha Rudraah/ eleven Rudras, named Kapali, Pingala, Bhima, Virupaksha, Vilohita, Shasta, Ajapada, Ahirbudhnya, Shambhu, Chanda and Bhava. When the

sons born from Brahma's mind refused to join in the work of creation he fainted and Paramashiva manifested from Brahma's forehead in the form of Rudra who created these eleven beings similar to him. Rudra is a full manifestation of Paramashiva and is also called Shiva. The eleven pranas in the human body are these eleven Rudras living inside each person according to the Shaiva scriptures. They were also reborn as the sons of Kashyapa's cow, Surabhi, in order to save heaven from the demons; see Manasputra; see Pancha Prana; see Upaprana; see Prana; see Mahaprana. एकादश रुद्राः

Ekadamstra, Ekadanta /Eka-damshttra, Eka-dantah/ literally 'one-tusked', epithet of Ganesha. एकदंष्ट्र, एकदन्तः



Ekadandin name of a class of sannyasins with one staff (otherwise called hamsa); see Danda. एकदण्डिन्

Ekadasi /Ekaadashee/ 11th day of the lunar fortnight, a time when mantra chanting and dietary restraint are held to be beneficial. This day is considered to be particularly powerful in its effects on human beings physically, mentally, emotionally and psychically. It is often factored in to sadhana; see Muhurta Jyotish. एकादशी

Ekadesha /Eka-deshah/ spot or place; part or portion (of a whole); one-sided. एकदेशः

Ekadrish, Ekadrishti /Eka-drisha, Eka-drishtih/ one vision; one-eyed; name of Shiva; name of a philosopher; a crow. एकदृष, एकदृष्टिः

Ekagni Karma /Eka-agni Karnah/ a yajna performed using only one fire; see Yajna. एकाग्नि कर्मः

Ekagra /Ekaagram/ one-pointed, fixed on the object or point only, where the mental faculties are all focused on a single point; closely attentive. एकाग्रम्

Ekagramati /Ekaagra-matih/ fixing one's mind on one object. एकाग्रमतिः

Ekagrata /Ekaagrataa/ one-pointedness of mind, fourth of the five states of mind where pure sattwa guna predominates enabling concentrated or meditative states of mind; see Manas. एकाग्रता

Ekagra Vasana /Ekaagra Vaasanaa/ desires concentrated in respect of only one person or one thing. एकाग्र वासना

Ekakala /Eka-kaalah/ one time; at the same time, simultaneously. एककालः

Ekakshara /Eka-aksharam/ monosyllabic; the sacred syllable Aum. एकाक्षरम्

Ekamanas /Eka-manas/ having the mind concentrated on one object. एकमनस्

Ekanta /Ekaantah/ solitary; aside, apart; absolute; invariable, perpetual. एकान्तः

Eka Pada /Eka Paadah/ one foot or single foot; name of Vishnu and Shiva. एक पादः

Ekapinga, Ekapingala /Ekapinga, Ekapingalah/ a name of Kubera, the god of wealth. एकपिङ्ग, एकपिङ्गलः

Ekarasa /Eka-rasah/ oneness of aim or feeling; the only flavour or pleasure. एकरसः

Ekartha /Eka-arthah/ the same thing, object or intention; the same meaning. एकार्थ

Ekarupa /Eka-roopa/ likeness, similarity; uniformity. एकरूप

Ekasamaye simultaneously, at one time. एकसमये

Ekata /Ekatam/ solely; invariably, always; absolutely; quite; wholly. एकतम्

Ekatattwabhyasa /Eka-tattva-abhyaasah/ the study of the single element, first principle or material condition (force) that pervades the innermost self of all beings. एकतत्त्वाभ्यासः

Ekatra together. एकत्र

Ekatvat /Ekatvaat/ due to oneness. एकत्वात्

Ekavira /Eka-veerah/ single force, one invincible force. एकवीरः

Ekibhava /Ekee-bhaavah/ combination, association; common nature or property. एकीभावः

Ekoham /Eko'ham/ (Ekah-aham)
'I am One'. एकोऽहम्

Ekoham Bahusyam /Eko'ham
Bahusyaam/ (Ekah-aham
Bahu-syaam) 'may I, the One,
become many', the primal idea
which manifested itself from
Brahman, the one undivided
being, prior to creation. एकोऽहं
बहुस्याम्

Eshana /Eshanaa/ desire, wish. एषणा

Eshana Traya /Eshanaa Traya/
three mundane desires of human-
kind, viz. desire for wealth or
prosperity (vitteshana), desire
for progeny (putreshana) and

desire for fame or popularity
(lokeshana). एषणा त्रय

Eshin desiring, wishing. एषिन्

Evam similarly; exactly; just so;
thus. एवम्

Evam Vid knowing so. एवम् विद्

Evam Vidha /Evam Vidhaa/ of
such a kind. एवम् विधा



G

Pronunciation

ग् g – as in go

घ् gh – as in yoghurt

Gabhasti /Gabhastih/ ray of light, sunbeam or moonbeam; the sun; epithet of Swaha, the wife of Agni. गभस्ति:

Gabhira /Gabheera/ deep (in all senses) profound; grave, serious, earnest; mysterious. गभीर

Gabhiratman /Gabheeraatman/ (Gabheera-aatman) the supreme soul. गभीरात्मन्

Gada /Gadaa/ mace, club; one of the main weapons in vedic times; the weapon of choice for the warriors Hanuman and Bhima; see Mahabharata; see Ramacharitamana. गदा

Gagana /Gaganam/ the sky, firmament, atmosphere. गगनम्

Gaganachara moving in the air. गगनचर

Gaganadhvaja literally ‘the flag in the sky’, denoting the sun, a planet, a celestial being. गगनध्वज

Gaganaravinda /Gagana-aravindam/ literally ‘sky-lotus’, denoting something unreal or non-existent, the world, or an impossibility. गगनारविन्दम्

Gaganasindhu /Gagana-sindhuh/ an epithet of the river Ganges (Ganga). गगनसिन्धुः

Gaganasparshana /Gagana-sparshanam/ air, wind. गगनस्पर्शनम्

Gaganasthita /Gagana-sthitah/ situated in the sky. गगनस्थितः

Gaja /Gajah/ elephant; the number eight; a demon killed by Shiva. गजः

Gaja Karani /Gaja Karanee/ vomiting up the contents of the stomach as a cleansing practice; see Shatkarma. गज करणी

Gala /Galam/ throat, neck. गलम्

Gam go, depart, go away; move. गम्
Gamana going, motion; approaching; obtaining, attaining. गमन

Gan /Gaanam/ song, verse. गानम्

Gatu /Gaatu/ song, singer; celestial chorister. गातु

Gana /Ganah/ crowd, group; troop; Shiva’s attendants. गणः

Ganadhyaksha /Gana-adhyakshah/ chief of the ganas; leader of a group; a name of Ganesha. गणाध्यक्षः

Ganapati /Gana-patih/ chief of a troop; name of the god Ganesha who is the son of Shiva and Parvati. गणपतिः

Ganapatya /Gaanapatyam/ worshipper of Ganapati (Ganesha); see Panchaupasana; see Panchaupasaka. गाणपत्यम्

Ganapatya Tantra /Gaanapatya Tantram/ a major form of tantra so called because it is believed to

have been revealed by Ganapati; see Ganesha. गणपत्य तंत्रम्

Ganesha /Ganeshah/ (Gana-eeshah) 'Lord of the ganas (Shiva's attendants)', name of the elephant-headed deity who is the auspicious son of Shiva and Parvati. Shiva beheaded him when he blocked his path following Parvati's instruction to allow no one in while she was bathing. Shiva then relented and gave his son an elephant's head. Ganesha is the scribe of the *Mahabharata*, deity of mooladhara chakra and regarded as the remover of obstacles and a god of fertility; see Shripancha; see Vinayaka. गणेशः



Gandha /Gandhah/ smell, odour, perfume; see Pancha Tanmatra; see Shodashopachara. गन्धः

Gandha Tanmatra /Gandha Tanmaatraa/ subtle principle of the root element of odour, the tanmatra associated with mooladhara chakra; see Pancha Tanmatra. गन्ध तन्मात्रा

Gandharva /Gandharvah/ celestials who engage in musical arts, dancing and singing; celestial musician; singer in general; being belonging to the higher state of existence. गन्धर्वः

Gandharvanagara /Gandharva-nagaram/ city of the Gandharvas;

the appearance of mansions and cities (as in a mirage); any fanciful conception; the world. गन्धर्वनगरम्

Gandharvaveda /Gandharva-vedah/ the science of music; an upaveda of the *Sama Veda*; see Sama Veda; see Upaveda. गन्धर्ववेदः

Gandiva /Gaandeeva/ bow of Arjuna presented by Soma to Varuna, by Varuna to Agni and by Agni to Arjuna. गण्डीव

Ganga /Gangaa/ the Ganges river, one of the most sacred rivers in India; the Ganges personified as a goddess, the eldest daughter of Himavat; see Triveni. गङ्गा



Ganita /Ganitam/ counting. गणितम्

Ganit Jyotish /Ganita Jyotishah/ literally meaning 'mathematical astrology' in which the position of the planets, stars and other heavenly bodies and their speeds and directions are calculated. On the basis of such calculation the panchanga calanders are made; see Jyotish Shastra; see Panchanga. गणित ज्योतिषः

Ganja a ruin; a treasury; a granary, a place where grain is stored for sale. गञ्ज

Garbha /Garbhah/ womb; belly; embryo; act of conception; inside, middle, or interior of anything; offspring of the sky. गर्भः

Garbhadhan /Garbhaa-dhaanam/ the first of the 16 samskaras or

rituals observed in the course of a human life, performed on the fourth day of marriage before commencement of sexual life to purify the womb; see Samskara. गर्भाधानम्

Garbhagriha /Garbha-griham/ most sacred room; sanctuary or body of a temple; sanctum. गर्भगृहम्

Garbhodaka /Garbhodakam/ (Garbha-udakam) the primeval waters. गर्भोदकम्

Gargi /Gaargee/ the female sage whose questions and debates are recorded in *Brihadaranyaka Upanishad*. गार्गी

Garhapatya Agni /Gaarhapatya Agnih/ literally the fire belonging to the head of the household; one of the three forms of agni used in shrauta yajna representing earth (prithvi); see Tretagni. गार्हपत्य अग्निः

Garima /Garimaa/ heaviness; the power of increasing the weight of the body at will, one of the eight major siddhis; see Siddhi. गरिमा

Garuda /Garudah/ name of the king of the birds, an eagle who is a son of Kashyapa and Vinata and the elder brother of Aruna. He is an implacable enemy of serpents. After his mother lost a dispute with her rival Kadru, she became Kadru's slave according to the conditions of the wager. Garuda brought down the heavenly beverage (amrita) to purchase her freedom after struggling with Indra. Vinata was then released, but the amrita was taken away from the serpents by Indra. Garuda is represented with a white face, an aquiline nose, red wings and

golden body as the vehicle of Vishnu. It was to Garuda that the crow, Kakabhushundi, recited the *Ramacharitamanasa* as recounted by Tulsidas; see Kakabhushundi; see Maya; see Ramacharitamanasa. गरुडः



Garuda Purana /Garuda Puraanam/ one of 18 ancient sacred texts believed to be composed by Rishi Vedavyasa. Never kept at home in Hindu households and only read at the time of a family member's death. This text describes what happens after death; see Purana. गरुड पुराणम्

Garva /Garvah/ pride, egoism, arrogance. गर्वः

Gata gone for ever, passed away; dead, departed to the next world; being in, situated in; past. गत

Gatagati /Gataagatih/ (Gata-aagatih) going and coming; passage after death. गतागतिः

Gati /Gatih/ going, moving; gait; access; course, path, way; manner; event; success; state, condition, position, situation; mode of existence. गतिः

Gatha /Gaathaa/ folklore; stories describing the significance of sacrificial rituals in the Brahmana scriptures; see Brahmana. गाथा

Gatra /Gaatram/ limb or member of the body; the body. गात्रम्

Gaudapada /Gaudapaadaha/ the great yogi and philosopher who

was the guru of Govindapada, who was the guru of Adi Shankar-acharya. गौडपादः

Gaudapada Karika /Gaudapaada Kaarika/ the commentary on *Mandukya Upanishad* written by Gaudapada, historically the first available systematic treatise on Advaita Vedanta, also known as the *Mandukyakarika*. गौडपाद कारिका

Gauna secondary; indirect. गौण

Gaunabhakti /Gauna-bhaktih/ culture of devotion through rituals as a preliminary course on the path of love. गौणभक्तिः

Gautama /Gautamah/ name of the propounder of the Nyaya system of philosophy; see Shaddarshana. गौतमः

Gautama Buddha /Gautama Buddhah/ the founder of Buddhism. गौतम बुद्धः

Gayatram /Gaayatram/ a hymn composed and recited in the Gayatri metre. गायत्रम्



Gayatri /Gaayatree/ a vedic metre of 24 syllables; a most famous and sacred mantra suitable for everyone, repeated by every person of the priestly caste (brahmana) at the time of their morning and evening devotion (sandhya); vedic goddess, mother of the Vedas; female counterpart of the Sun; see Savitri. गायत्री

Gayatri Pravesha /Gaayatree Pravesah/ entering into the spirit of the Gayatri mantra (also called upanayanam); see Upanayana. गायत्री प्रवेशः

Gayatri Vidya /Gaayatree Vidyaa/ process of meditation taking Gayatri as the symbol of Brahman. गायत्री विद्या

Geru, Gairika red-brown or fire-coloured dye extracted from the mud of the river Ganges (Ganga). गेरु, गैरिक

Ghanaprajna /Ghanaprajnaa/ massive and undifferentiated consciousness. घनप्रज्ञा

Ghanta /Ghantaa/ bell. घण्टा

Ghanta Nada /Ghantaa Naadah/ the sound of a bell; see Nada Yoga. घण्टा नादः

Ghata /Ghaatah/ a blow or stroke; killing; destruction. घातः

Ghataka /Ghaatakah/ killing, destroying; killer, destroyer, murderer. घातकः

Ghatin /Ghaatin/ one who strikes, kills, destroys. घातिन्

Ghata /Ghatah/ mud pot. घटः

Ghata Avastha /Ghata Avasthaa/ 'vessel stage', the second state of hearing the inner nada according to *Hatha Yoga Pradipika*; state of nada yoga attained when shakti enters the chitrini nadi within sushumna. घट अवस्था

Ghatastha Yoga /Ghatastha Yogah/ a name of the yoga of Rishi Gheranda, in which he describes the body as a mud pot which needs to be fired by the practice of yoga in order to strengthen and purify it so that one may practise sadhana and

attain knowledge of reality. घटस्थ योगः

Ghati /Ghatee/ a measurement of time equal to 24 minutes. घटी

Ghee see Ghrīta. घी

Gheranda /Gherandah/ a rishi, author of *Gheranda Samhita*, a classical yoga text in Prakrita language which describes a yoga in some ways spanning hatha and raja yoga; see Ghatastha Yoga. घेरण्डः

Gheranda Samhita /Gheranda Samhitaa/ traditional text on hatha yoga by Rishi Gheranda. It explains seven limbs (sapta anga) of yoga: shatkarma, asana, mudra, pratyahara, pranayama, dhyana and samadhi; see Ghatastha Yoga; see Sthula Dhyana. घेरण्ड संहिता

Ghora /Ghorah/ terrific, dreadful, horrible; violent. घोरः

Ghorarupa /Ghora-roopah/ of frightful appearance. घोररूपः

Ghrana /Ghraanam/ nose, one of the five organs of knowledge (jnanendriya). घ्राणम्

Ghrina /Ghrinaa/ disgust, aversion, contempt. घृणा

Ghrīta /Ghrītam/ clarified butter (ghee), fat, butter; water. घृतम्

Ghrītachi /Ghrītaachee/ ladle used for pouring ghee into the sacrificial fire; night; name of Saraswati; name of a nymph (apsara) in Indra's heaven. घृताची

Ghurna /Ghoornam/ shaking, moving to and fro; to revolve, to spin. घूर्णम्

Ghurnavayu /Ghoorna-vaayuh/ whirlwind. घूर्णवायुः

Giri /Girih/ hill; the name of one of the ten orders of sannyasins

founded by Adi Shankaracharya, originally living in hilly country; see Dashnami Sampradaya. गिरिः

Gita /Geetaa/ song; name given to certain sacred writings in verses (often in the form of a dialogue), and especially recognized as referring to the *Bhagavad Gita*. गीता

Gna see Jna. ज्ञ

Go cow, cattle; the stars; the sky; thunderbolt of Indra; ray of light; a heaven; a sense organ. गो

Gokula /Gokulam/ birthplace of Krishna. गोकुलम्

Gopa /Gopah/ cowherd; guardian. गोपः



Gopala /Gopaalah/ cowherd; master of the senses; another name of Krishna, particularly referring to his childhood days in the countryside of Vrindavan; see Bansuri; see Radha. गोपालः

Gopati /Gopatih/ Lord of cows and stars; bull; sun; moon; king; leader; chief of herdsmen. गोपतिः

Gopayati guards, protects, conceals. गोपयति

Gopi /Gopee/ milkmaid; the gopis of Vrindavan are still sung of as the devotees of Gopala; see Rasakrida. गोपी

Gopi Chandana /Gopee Chandanam/ clay brought from sacred places. गोपी चन्दनम्

Gorakhnath, Yogi

/Gorakhanaathah, Yogee/ a yogi who sprang to life from a cow pat due to the blessings of a rishi; founder of the Nath sect; author of *Goraksha Samhita*. गोरखनाथः, योगी
Goraksha /Gorakshah/ cowherd; another name of Gorakhnath, a famous yogi and author of hatha yoga texts. गोरक्षः

Goraksha Ashtakam important ancient yogic text of the hatha yoga sect, ascribed to yogi Gorakhnath (Goraksha) who glorified his work as a guide to knowledge of the self. गोरक्ष अष्टकम्

Goraksha Samhita /Goraksha Samhita/ ancient hatha yoga text in Prakrita language, ascribed to Yogi Gorakhnath, founder of the Nath sect. गोरक्ष संहिता

Goshala /Goshaalaa/ cowshed. गोशाला

Govinda /Govindah/ herdsman; a name of Lord Krishna who controls or enchants the mind and senses; a name of Brihaspati, guru of the gods; chief. गोविन्दः

Gotra /Gotram/ family race; brahmins are recognized by the name of the rishis who started their family lineage. Marriages in the same gotra are not allowed as gotra members are considered to be brothers and sisters; family name; spiritual lineage; hurdle; cowshed; hen-coop. गोत्रम्

Govardhan Matha /Govarddhana Mathah/ one of the four major matha established by Adi Shankaracharya in the four geographical

quarters of India, situated in Puri in the eastern quarter of India. It was assigned the *Rigveda* with its great statement (maha vakya) 'Knowledge is Brahman' (Prajnanam Brahma). Its first head was Padmapadacharya. The Vanam and Aranyam orders of the Dashnami Sampradaya emanate from there; see Matha. गोवर्द्धन मठः

Grahana /Grahamam/ taking; mentioning; understanding, comprehension, learning; to grasp, to hold. ग्रहणम्

Gramapati /Graama-patih/ chief of a village. ग्रामपतिः

Grantha /Granthah/ binding, stringing together; treatise, composition; verse consisting of 32 syllables, written in the Anushtubh metre. ग्रन्थः

Granthi /Granthih/ psychic knot; the three granthis on the sushumna nadi hinder the upward passage of kundalini, and therefore bind one to a limited state of consciousness; see Brahma Granthi; see Kundalini; see Rudra Granthi; see Vishnu Granthi. ग्रन्थिः

Griha /Griham/ house. गृहम्

Grihapati /Griha-patih/ master of the household; head of a family. गृहपतिः

Grihastha Ashrama /Grihastha Aashramah/ the second stage of life according to the ancient vedic ashrama tradition, i.e. household or married life from 25 to 50 years of age; see Ashrama. गृहस्थ आश्रमः

Griha Yajna /Griha Yajnah/ a yajna performed to thank the

devatas after a happy occasion in the family like a marriage or the birth of a child, house-warming, etc.; the prototype of all smarta yajnas; see Smarta Yajna. गृह यज्ञः
Grihini /Grihinee/ housewife. गृहिणी

Grihyasutra /Grihya-sootram/ manual of domestic rites. गृह्यसूत्रम्

Grishma Ritu /Greeshma Rituh/ the summer season comprised of the two months Jyeshtha and Ashada; see Masa; see Ritu. ग्रीष्म ऋतुः

Gruha see Griha. गृह

Gudakesha /Gudaakeshah/ literally 'one who has conquered sleep'; a name for Arjuna in the *Bhagavad Gita*; an adjective for Lord Shiva. गुडाकेशः

Gudha /Goodha/ hidden, covered, kept secret, concealed. गूढ

Guggul /Guggulah/ a fragrant gum resin which is burnt during yajna. गुग्गुलुः

Guha hiding place; cave; the heart. गुह

Guhya secret. गुह्य

Guna quality; subordinate or constituent part; attribute, characteristic or property of all creation. According to Sankhya and yoga philosophy, cosmic primordial matter (prakriti) is constituted of three different aspects called gunas, viz. sattwa, rajas and tamas. They are referred to as an independent reality because they can be conceived (prameya), known (jneya) and named (abhidheya) independently of a substance in which they are inherent. The three gunas, which compose

prakriti, undergo transformation from the unmanifest (avyakta) to the manifest (vyakta) state, produce matter and control it, thus creating the whole cosmos with all beings, time and space uninterruptedly. They relate directly to the human character; strength; see Rajas; see Sattwa; see Srishti Bheda; see Tamas. गुण
Gunadhana Samskara

/Gunaadhaana Samskaarah/ a cultivating samskara that helps to expand the good qualities already present. गुणाधान संस्कारः

Gunamaya /Guna-mayah/ threads; consisting of gunas; possessing merits, virtuous. गुणमयः

Gunarahita Akasha /Guna-rahita Aakaasham/ attributeless space; first of the five mental spaces; see Vyoma Panchaka Dharana. गुणरहित आकाशम्

Gunasamya /Guna-saamyah/ state where the three gunas are found in equilibrium; supreme state of existence. गुणासाम्य

Gunashraya /Gunaashrayah/ (Guna-aashrayah) dependent on the gunas; consort of the qualities. गुणाश्रयः

Gunatita /Guna-ateetah/ freed from all properties; one who is freed and has gone beyond or crossed the three gunas of sattwa, rajas and tamas; see Sthitaprajna. गुणातीतः

Gunatrayavibhagayoga

/Gunatraya-vibhaaga-yogah/ 'yoga of the division of the three gunas', the 14th chapter of the *Bhagavad Gita*, which describes the distinct qualities of the gunas

(sattwa, rajas and tamas), how they bind a human being, and the conduct of one able to transcend them. गुणत्रयविभागयोगः

Gunavivechana /Guna-vivechanam/ discrimination in appreciating the merits of others; a just sense of merit. गुणविवेचनम्

Gunita multiplied; enumerated; heaped together, collected. गुणित

Gunanam multiplication, enumeration; describing merits or qualities. गुणनम्

Gunaniya /Gunaneeya/ multiplied; enumerated; advised. गुणनीय

Gupta secret. गुप्त

Gupta Nadi /Gupta Naadee/ flow of energy which runs from the knees across the inside of the thighs into the perineum. गुप्त नाडी

Guru /Guruh/ one who dispels the darkness caused by ignorance (avidya); teacher; preceptor; teacher of the science of ultimate reality who, because of extended practice and previous attainment of the highest states of meditation, is fit to guide others in their practice towards enlightenment; gu means darkness, ru means dispeller. गुरुः

Guru Bhakta /Guru Bhaktah/ devotee of the guru. गुरु भक्तः

Gurukripa /Guru-kripaa/ grace of guru. गुरुकृपा

Gurukula /Guru-kulam/ educational system of ancient India, where children lived in the ashram or family of the guru and were taught a comprehensive syllabus

for life by the guru, including the vedanga; see Vratadesha. गुरुकुलम्

Gurumaya /Guru-maayaa/ an ephemeral drama created by the guru for the welfare of the disciple; the guru's game designed to exhaust a sannyasin's karma; see Tirobhava. गुरुमाया

Guru Purnima /Guru Poornimaa/ holy day for worship of the guru or spiritual teacher when the disciple receives blessings from the guru. It is celebrated on the full moon of the lunar month Ashada, and Chaturmas sadhana begins the next day; also known as Vyasa Purnima as Rishi Vyasa codified the sacred knowledge; see Jyotish; see Kripa; see Vyasa. गुरु पूर्णिमा

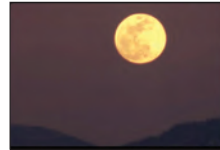
Guru Seva /Guru Sevaa/ service to the guru. गुरु सेवा

Guru Shikhar /Guru Shikharam/ a mountain top in the Himalayas where there is the abode of guru; this refers to the respect which is accorded to the guru by a true disciple, particularly in the Jaina tradition. गुरु शिखरम्

Gurutwam /Gurutvam/ quality of the guru; quality of being heavy. गुरुत्वम्

Guru Vritti /Guru Vrittih/ conduct of a pupil towards the preceptor. गुरु वृत्तिः

Gyana see Jnana. ज्ञानम्



H

Pronunciation

ह h – as in hut

Ha first syllable of the word ‘hatha’, ‘ha’ stands for the sun and ‘tha’ stands for the moon; form of Shiva; water; sky; blood; an emphatic particle used to lay stress on the preceding word and translatable by ‘verily’, ‘indeed’, ‘certainly’; often used expletively without any particular significance, especially in vedic literature. ह

Hakini /Haakinee/ the goddess in ajna chakra. हाकिनी



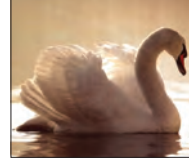
Halam plough. हलम्

Haladhara /Hala-dharah/ symbolic name of Balarama meaning ‘holder of the plough’. हलधरः

Ham bija mantra of the space element and therefore vishuddhi chakra; see Mahabhuta. हं, (हम्)

Hamsa /Hamsah/ swan, goose, duck, flamingo. According to ancient texts, it is the vehicle of the god Brahma and the goddess Saraswati. In poetic convention it is represented

as being able to separate milk from water, i.e. as possessing subtle discrimination; the title for a person able to distinguish between reality and unreality in spiritual development; third stage of sannyasa, emphasizing solitary sadhana; individual soul (jivatman); the sun; supreme existence, Brahman; Vishnu; Shiva; see Sannyasa. हंसः



Hamsa Mantra /Hamsa Mantrah/ correlate of the mantra soham, automatically and involuntarily uttered by the jiva with every act of inspiration and expiration. हंस मन्त्रः

Hamsa Upanishad an important text on kundalini yoga with instructions on how to raise prana from mooladhara; see Kundalini; see Yoga Upanishads. हंस उपनिषद्

Hamsa Vidya /Hamsa Vidyaa/ ability to discriminate between real and unreal. हंस विद्या

Hamsa Yoga /Hamsa Yogah/ teaching of Lord Hari to Brahma and the Kumaras to clear their

doubts, as recorded in *Shrimad Bhagavata*. हंस योगः

Hamsi Mudra /Hamsee Mudraa/ one of the three mudras made by the fingers to hold the items for oblation, so called because this mudra resembles a swan (hamsa); see Mrigi Mudra; see Mudra; see Sukari Mudra. हंसी मुद्रा

Han to kill, slay, destroy, strike down; to strike or beat; to put down, to abandon; to remove, to take away. हन्

Hanuman /Hanumaan/ name of a powerful monkey chief, who was the son of Anjana by the god of wind named Marut, and hence is also called Maruti. He possessed extraordinary strength and powers which he manifested on several critical occasions on behalf of Shri Rama, the Lord of his heart. He was the chief minister of Rama's allied king Sugreeva, and played a very important part in the great war at Lanka; see Ramacharitamansa. हनुमान्



Hari /Harih/ the sun; a name of Vishnu, one of the gods of the Hindu trinity composed of Brahma, the creator, Vishnu, the preserver, and Shiva, the destroyer; the moon; horse of Indra; see Avatara. हरिः

Harih Karta Hi Kevalam /Harih Kartaa Hi Kevalam/ literally 'the

transcendental force (Hari) is the only doer'. हरिः कर्ता हि केवलम्

Harijana /Harijanah/ literally 'people belonging to Hari'; the 'untouchable' class in Hindu society was renamed thus by Mahatma Gandhi. हरिजनः

Harishchandra /Harishchandrah/ name of a king of the solar dynasty who was famous for his liberality, probity and unflinching adherence to truth. He was put on 'fire' through tests by sage Vishvamitra to prove his noble qualities. Finally, the worthy king was elevated to heaven along with his subjects; see Saubham. हरिश्चन्द्रः

Harin /Harina/ taking; attracting; wearing a garland of pearls; robbing, taking away, seizing; disturbing. हरिन

Harsha excitement, joy, pleasure; son of the god Kama. हर्ष

Hasta /Hastah/ hand, one of the five organs of action (karmendriyas); the trunk of an elephant; name of the 13th lunar mansion consisting of five stars; see Devata; see Karmendriya. हस्तः

Hata killed, slain; hurt, struck, injured; lost, perished; disappointed, frustrated. हत

Hatha the word 'hatha' is derived from two bija mantras 'ham' and 'tham'. 'Ha' represents the solar or pranic energy (pingala) and 'tha' the psychic or lunar energy (ida) in the human body, and the union of these two forces is hatha yoga. हठ

Hatharatnavali /Hatha-ratnaavalih/ a late medieval treatise

tise on hatha yoga and tantra by Srinivasa Bhatta Mahayogindra. हठरत्नावलि:

Hatha Vidya /Hatha Vidyaa/ the science of forced meditation. हठ विद्या

Hatha Yoga /Hatha Yogah/ a system of yoga which specifically deals with practices for bodily purification; yoga of attaining physical and mental purity and balancing the energy (prana) in ida and pingala nadis so that sushumna nadi opens, enabling samadhi experiences; the purpose of hatha yoga is to purify the body and help to establish perfect harmony between the positive and negative forces; hatha yoga is the way towards realization through rigorous discipline. हठ योग:

Hatha Yoga Pradipika /Hatha Yoga Pradeepikaa/ text on hatha yoga compiled by Yogi Swatmarama, usually translated as '*Light on Hatha Yoga*'. Chapter 1 covers lifestyle and asana, chapter 2 deals with shatkarma and pranayama, chapter 3 mudra and bandha are dealt with at length, and chapter 4 culminates in nada yoga and laya yoga techniques. हठ योग प्रदीपिका

Hatha Yogi /Hatha Yogee/ one who practises hatha yoga, or who is adept in it. हठ योगी

Havan /Havanam/ fire ritual performed for incidental purposes (naimittika karma) using the essence of butter from cow's milk (ghee) as the oblation. हवनम्

Havi, Havishyam anything which is fit for oblation in a yajna or havan; a finished product of rice and ghee which has been consecrated for yajna. हवि, हविष्यं

Hemanta /Hemantah/ winter season comprised of two months, viz. Margashirsha and Pausha; see Masa; see Ritu. हेमन्तः

Hetu /Hetuh/ cause, reason. हेतुः

Heya /Heyam/ that which is to be avoided. हेयम्

Himsa /Himsaa/ anything which disrupts the natural flow of human perception and consciousness; violence, killing, harm, injury; see Ahimsa. हिंसा

Hiranya /Hiranyam/ golden. हिरण्यम्

Hiranyagarbha /Hiranyagarbhah/ cosmic subtle body; the golden egg or womb of creation; golden seed of the unity of life. Hiranyagarbha is the first formation from the formless, the beginning of all time and space which spreads from the centre of the immeasurable present. The history of the universe and of human beings is unwinding from this everlasting, all pervading timeless centre. It is said that Brahman alone is creating himself from his own substance. According to *Yajnavalkya Smriti*, Hiranyagarbha was divided into two parts, so endowing tension and union, event, motion, evolution and the whole cosmos with endless possibilities and manifestations. One half is called prakriti or nature, the other half of the One is purusha, or the witness of all events, the cosmic

mirror in which all pictures and actions are reflected and so become conscious. हिरण्यगर्भः

Hiranyakashipu

/Hiranyakashipuh/ a celebrated demon king and father of Prahlada, he was slain by Vishnu to save Prahlada, who was a great devotee of Lord Vishnu. हिरण्यकशिपुः

Hiranyamaya /Hiranya-mayah/ made of gold, golden. हिरण्यमयः

Hitanadi /Hita-naadee/ common name of several nerves leading from the heart, where the individual soul enters in deep sleep; see Nadi. हितनाडी

Hitopadesha /Hitopadeshah/ (Hita-upadeshah) collection of fables, literally 'salutary instruction'. हितोपदेशः

Holika, Holi /Holikaa, Holee/ Holika was the bad auntie of a young boy called Prahlad and conspired to kill him by taking him on her lap while sitting in a fire (she had received a boon to be safe from fire) but the innocence of the boy saved him. This is remembered by the festival of colours or spring festival; beginning of the new year according to one of the Indian almanacs; see Prahlad. होलिका, होली



Homa /Homah/ sacrificial fire which symbolizes the divine light on earth; ritualistic process in which

oblations to the devata are offered into the fire while maintaining a sitting position. होमः

Homadhenu /Homa-dhenuh/ sacred cows owned by rishis, whose milk was used to make ghee for the sacrificial offerings. होमधेनुः

Hota /Hotaa/ see Hotra. होता

Hotra /Hotraa/ the priest who recites the *Rigveda* in a yajna and is one of the four main priests; a priest adept in homa; see Maha Ritvij. होत्रा

Hotri, Hotree, Hotru, Hotri; see Hotra. होत्रि, होत्री, होत्रु, होत्रु

Hree shyness, modesty. ह्री

Hrid, Hridayam entrails; interior of the body; the heart; core. हृद्, हृदयम्

Hrida /Hridaa/ a chakra between manipura and anahata; see Chakra. हृदा

Hridaya heart; essential centre; see Amrita Nadi; see Anahata Chakra. हृदय

Hridaya Dhauti /Hridaya

Dhautih/ literally 'cleaning of the heart'; cleaning of the throat and chest internally by various means using techniques of hatha yoga; see Shatkarma. हृदय धौतिः

Hridaya Kamala /Hridaya

Kalamam/ lotus of the heart; see Anahata Chakra. हृदय कमलम्



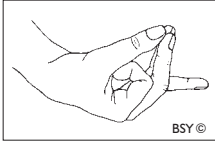
Hridayakasha

/Hridayaakaashah/ (Hridaya-

aakaashah) psychic space of the heart centre where the creative hues of emotion are observed, experienced between manipura and vishuddhi chakras, associated with anahata chakra; see Akasha. हृदयाकाशः

Hridayakasha Dharana

/Hridayaakaasha Dhaaranaa/ (Hridaya-aakaasha Dhaaranaa) vedic meditative process involving concentration on anahata chakra and the heart space. हृदयाकाश धारणा



Hridaya Mudra /Hridaya Mudraa/ a hand mudra which focuses energy in the heart. हृदय मुद्रा

Hrishikesh /Hrisheekeshah/ the Lord of the senses; the inner

Lord in one's heart; the indweller. हृषीकेशः

Hrishikesh /Hrishikeshah/ the place of rishis; a pilgrimage place in the foothills of the Himalayas where Swami Sivananda established the Divine Life Society. हृषिकेशः



Hrita taken, seized, taken away; deprived; charmed. हृत

Hritamanasa /Hrita-maanasah/ whose mind is fascinated. हृतमानसः

Huta /Hutam/ sacrifice; inner sacrifice; anything which is put in a yajna fire as a sacrifice or offering. हुतम्



Pronunciation

इ i – as in hill

ई i –as in fleet

Iccha /Ichchhaa/ wish, desire; will.

इच्छा

Iccha Bhojanam /Ichchhaa

Bhojanam/ food asked for by a guest; see Atithi Yajna; see Pancha Mahayajna. इच्छा भोजनम्

Ichchanivritti /Ichchhaa-nivrittih/ indifference to desires; suppression of desires; tranquillity. इच्छानिवृत्तिः

Iccha Shakti /Ichchhaa Shakti/ creative force or that desire which is the first manifestation of the greater mind; omnipotent desire-force. इच्छा शक्ति

Ichhati /Ichchhati/ to seek, to endeavour to obtain; to wish, desire, intend. इच्छति

Ida Nadi /Idaa Naadee/ channel of lunar energy between the left nostril and the base of the spine, governing the left side of the body and the right side of the brain.

The ida energy flow criss-crosses the spine through the major chakras between mooladhara and ajna, conducting the passive aspect of prana manifesting as mental force, lunar force or chitta shakti. Ida nadi and its counterpart pingala nadi have been related to ascending and descen-



ding tracts of the autonomic nervous system. These pathways function in yoga to open both the subconscious and superconscious mind; goddess, daughter of Manu; see Nadi; see Pingala Nadi. इडा नाडी

Idam this, here. इदम्

Idamta /Idamtaa/ this-ness. इदम्ता

Ihatya of this place; earthly; being here. इहत्य

Ikshana /Eekshanam/ seeing, sight; a look; an eye. ईक्षणम्

Ikshita /Eekshitah/ seen, regarded. ईक्षितः

Ikshvaku /Ikshvaakuh/ name of the celebrated ancestor of the solar kings who ruled in Ayodhya. He was the first of the solar kings and a son of Manu Vaivasvata; name of Paramahansa Satyananda's family lineage. इक्ष्वाकुः

Indira /Indiraa/ a name of Lakshmi, wife of Vishnu. इन्दिरा

Indivara /Indeevaram/ blue lotus. इन्दीवरम्

Indivarini /Indeevarinee/ group of blue lotuses. इन्दीवरिणी

Indra /Indrah/ king of the vedic gods, the ruler of heaven; lord of the senses; the mind or the soul; the rain god. इन्द्रः

Indrajala /Indra-jaalam/ illusion or jugglery; the web of the senses. इन्द्रजालम्

Indrajalikamayasadrishta

/Indra-jaalikaa-maayaa-sadrissham/ similar to the illusions created by jugglery; unreal appearance as in dreams.

इन्द्रजालिकामायासदृशम्

Indrani, Indra /Indraanee, Indraa/ the wife of Indra. इन्द्राणी, इन्द्रा

Indranila /Indra-neela/ sapphire; bright blue colour. इन्द्रनील

Indriya /Indriyam/ power, force; sense organ; physical power or virility; power of the senses; see Jnanendriya; see Karmendriya; see Indra. इन्द्रियम्

Indriyagochara /Indriya-agochara/ imperceptible.

इन्द्रियागोचर

Indriyagochara perceptible to the senses. इन्द्रियागोचर

Indriya Jaya /Indriya Jayah/ conquest, restraint or mastery of the senses by controlling desires. इन्द्रिय जयः

Indriya Jnana /Indriya

Jnaanam/ sensory knowledge or the faculty of perception; consciousness. इन्द्रिय ज्ञानम्

Indriyamayatana /Indriyam-aayatana/ abode of the senses, i.e. the body. इन्द्रियमायतनम्

Indriya Nigraha /Indriya Nigraha/ restraint of the senses. इन्द्रिय निग्रहः

Indriya Samyama to restrain the senses; see Samyama. इन्द्रिय संयम

Indriya Sannikarsha /Indriya Sannikarshah/ contact of a sense organ (either with its object or with the mind). इन्द्रिय सन्निकर्षः

Indriya Swapa /Indriya Svaapah/ insensibility, unconsciousness, stupor. इन्द्रिय स्वापः

Indu /Induh/ the moon; the number one. इन्दुः

Ira /Iraa/ the Earth; speech; goddess of speech; Saraswati. इरा

Irshya /Eershyaa/ envy, jealousy. ईर्ष्या

Isha /Eeshah/ master, lord; name of an Upanishad; powerful, supreme; the all-pervasive deity of anahata chakra; pole of a carriage or plough. ईशः

Ishaa /Eeshaa/ a name of Durga. ईशा

Ishana /Eeshaanam/ ruler, master, lord; a name of Vishnu; divinity; the Sun; the Sun as a form of Shiva; a name of Shiva; a face of Sadashiva from which: 1. consciousness (purusha) 2. hearing (srotra) 3. speech (vani) 4. sound (shabda) and 5. space (akasha), manifest; north east direction; see Panchabrahmaswaroopaa; see Sadashiva. ईशानम्

Ishavasya Upanishad

/Eeshaavaasya Upanishad/ an Upanishad depicting the Lord as pervading all beings and all things, each and every thing being the abode of the Lord; the last chapter of the *Yajur Veda* which speaks of the supreme knowledge; also known as the *Vedanta Upanishad* as it contains the essence of vedantic philosophy. ईशावास्य उपनिषद्

Ishitva /Eeshitvam/ the power to achieve the ultimate greatness (knowledge) and become superior; greatness; lordship; mastery; see Siddhi. ईशित्वम्

Ishitvam Siddhi /Eeshitvam

Siddhih/ one of the eight major siddhis; a power by which the

yogi attains the capacity to create and destroy, to penetrate all secrets of nature, to revive a dead person; to know past, present and future; one becomes a lord of the universe attaining divine powers; see Siddhi. ईशित्वं सिद्धिः

Ishta object of desire; the chosen ideal; the particular form of God one is devoted to; a sacrificial rite; worshipped, revered, beloved; liked, favourite, dear. इष्ट

Ishta Devata /Ishta Devataa/ personal deity, one's favourite god, one's tutelary deity, the aspect of God which is dear to you; see Sakara Ishta. इष्ट देवता

Ishta Mantra /Ishta Mantrah/ mantra of the chosen deity. इष्ट मन्त्रः

Ishtaphala /Ishta-phalam/ literally, 'the fruit of one's desires'; the desired result as a consequence of certain action or sadhana; the attainment of one's desires. इष्टफलम्

Ishtapurtam /Ishtaapoortam/ performance of sacrifices and charitable deeds, with unselfish motives, for the benefit of humanity. This especially relates to the building of lakes and temples, feeding the poor and so forth. इष्टापूर्तम्

Ishti /Ishtih/ wish, request, desire; seeking any desired object; desired rule or desideratum (something much desired). इष्टिः

Ishwara /Eeshvarah/ higher reality; unmanifest existence; non-changing principle or quality; principle of higher consciousness defined by Patanjali in the *Yoga Sutras* as a special soul (purusha)

beyond the effect of actions (karma) and affliction (klesha); a state of consciousness beyond the physical and mental realms governing the entire physical universe; one who pervades this creation and existed even before it came into existence; the timeless formless power responsible for its own existence; the supreme power which created Brahma, Vishnu and Mahesh; supreme being, lord, master; one who rules; powerful, able, capable; see Nashwara. ईश्वरः

Ishwara Pranidhana /Eeshvara Pranidhaanam/ cultivation of faith in the supreme or indestructible reality; one of the niyamas described by Patanjali in the *Yoga Sutras*; complete dedication of one's actions and will to the Lord; see Niyama. ईश्वर प्रणिधानम्

Ishwara Prayatna /Eeshvara Prayatnah/ God's will. ईश्वर प्रयत्नः

Ishwara Tattwa /Eeshvara Tattvam/ God-element; the cosmic causal body, the divine essence. ईश्वर तत्त्वम्

Ishwararpana /Eeshvaraarpanam/ (Eeshvara-aarpanam) worship of the lord; offering to God. ईश्वरार्पणम्

Itara Linga, Itarakhya Linga /Itara Lingam, Itaraakhya Lingam/ the consolidated black shivalingam seen in ajna chakra symbolizing the astral or subtle body; see Linga. इतर लिंगम्, इतराख्य लिंगम्

Iti through or thus. इति

Itihasa /Itihaasah/ legendary or traditional history; heroic history such as the great epics *Mahabharata* and *Ramayana*; historical evidence, tradition. इतिहासः

J

Pronunciation

ज j – as in joy; झ jh – as in hedgehog
ज्ञ jn – as in gnu

Ja born, produced; belonging; see Jan. ज

Jada /Jadah/ cold, chilly; benumbed, rigid, paralyzed, motionless; senseless; dull-witted, stupid, non-intelligent; irrational; insentient. जडः

Jada Prakriti /Jada Prakritih/ unmanifest primordial nature which sustains all dimensions of creation, including tanmatras, mahabhutas and the aspects of mind (antahkarana). जड प्रकृतिः

Jada Samadhi /Jada Samaadhih/ state of samadhi induced by the hatha yogic process in which there is no awareness or illumination, as opposed to the chaitanya samadhi of the Vedantins. जड समाधिः

Jado Jadabheda /Jado Jadabhedah/ difference between various classes of matter. जडो जडभेदः

Jagarana /Jaagaranam/ waking, wakefulness, watchfulness, vigilance. जागरणम्

Jagartti /Jaagartti/ to be awake, watchful or attentive; to be roused from sleep; to foresee; to be provident. जागर्ति

Jagrat /Jaagrat/ wakeful state; first dimension of consciousness, witnessed by Vaishvanara according to *Mandukya Upanishad*; state of consciousness related to

the senses and the phenomenal material universe; normal waking consciousness; see Sthula. जाग्रत्

Jagradavastha

/Jaagradavasthaa/ (Jaagrat-avasthaa) state of waking consciousness; consciousness of the objective universe; according to *Mandukya Upanishad*, the first state of consciousness, related to the 'A' of Aum; see Vaishvanara; see Avasthatraya. जाग्रदवस्था

Jagrit /Jaagrit/ conscious mind; sense of awakening. जागृत्

Jagriti /Jaagriti/ consciousness; attention; wakefulness; awareness. जागृति

Jagat world; universe; the material dimension; living creatures that can move; wind. जगत्

Jagachchakshus (Jagat-chakshus) literally 'eye of the universe', a name of the sun. जगच्चक्षुस्

Jagadadhara /Jagadaadhaara/ (Jagat-aadhaara) foundations of the world; time; air or wind. जगदाधार

Jagadamba /Jagadambaa/ (Jagat-ambaa) literally 'mother of the world', another name for Durga. जगदम्बा

Jagadatman /Jagadaatman/ (Jagat-aatman) the supreme

spirit, the supreme consciousness; state of existence. जगदात्मन्

Jagadguru /Jagadguruh/ (Jagat-guruh) one who removes the darkness from the world; world preceptor; see Guru. जगद्गुरुः

Jagadvyapara /Jagadyaapaarah/ (Jagat-vyaapaarah) worldly business. जगद्व्यापारः

Jagannatha /Jagannaathah/ (Jagat-naathah) lord of the world; epithet of Vishnu; see Puri, Jagannath Puri. जगन्नाथः



Jagannivasa /Jagannivaasah/ (Jagat-nivaasah) the supreme being; epithet of Vishnu; worldly existence. जगन्निवासः

Jagati /Jagatee/ a vedic Sanskrit metre containing 12 syllables in a quarter; see Chand; see Chandas. जगती

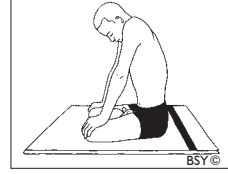
Jaimini /Jaiminih/ disciple of Vyasa and the sage who wrote the Dharma Shastras; see Purva Mimamsa. जैमिनिः

Jaina /Jainaa/ ancient religion noted for strict adherence to non-violence (ahimsa); see Jina. जैन

Jala /Jaalam/ net, snare; web, cobweb; eye-hole, lattice, window; collection, assemblage, mass; not real, illusion; born, grown, arisen; caused, happened, living, living being; origin; race, sort, class. जालम्

Jalandhara Bandha /Jaalandhara Bandhah/ throat lock in which

the chin rests forward upon the upper sternum, arresting the flow of breath in the throat; technique that frees the psychic blockages of Rudra granthi and controls the network of nadis, nerves and blood vessels flowing to the brain; see Bandha; see Granthi. जालन्धर बन्धः

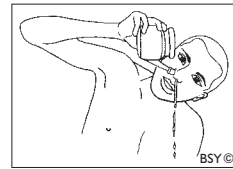


Jala /Jalam/ water; kind of fragrant medical plant; frigidity. जलम्

Jaladhara /Jala-dhaaraa/ water-fall. जलधारा

Jalakasha /Jala-akaasham/ space that is reflected together with clouds, stars, etc. in the water contained in a jar; space belonging to the water of a jar. जलाकाशम्

Jala Neti nasal cleansing using warm saline water); see Shatkarma. जल नेति



Jala Tattwa /Jala Tattvam/ water element, water principle. जल तत्त्वम्

Jalpati to speak, converse; to murmur; to babble, gossip; to debate. जल्पति

Jambha jaws, tooth; eating, biting; a portion; the name of a demon killed by Indra. जम्भ

Jambhaka, Jrimbha a yawn; gaping. जम्भक, जृम्भ

Jambuka /Jambukah/ jackal. जम्बुकः

Jamuna see Yamuna. जमुना

Jan to be born or produced; to rise, spring up or grow; to be, to become; to happen, take place or occur. जन्

Jana /Janah/ creature, living being; individual or person. जनः

Janana /Jananam/ birth, being born; causing, production, creation; appearance, manifestation, rise; life, existence. जननम्

Janata /Janataa/ birth; number or assemblage of people, community, mankind. जनता

Janati to give birth. जनति

Janma birth; origin, production, creation; life, existence; birth-place; nativity. जन्म

Janmachakra /Janma-chakram/ the wheel of life. जन्मचक्रम्

Janmadhipa /Janma-adhipah/ epithet of Shiva; ruler of a constellation under which a person is born (in astrology). जन्माधिपः

Janmakundali /Janma-kundalee/ diagram in a horoscope in which the positions of different planets at the time of one's birth are marked. जन्मकुण्डली

Janmapatra, Janmapatrika

/Janma-patra, Janma-patrikaa/ literally 'birth paper' or 'birth letter'; a horoscope. जन्मपत्र, जन्मपत्रिका

Janmashtami /Janma-ashtamee/ eighth day of the dark fortnight in the lunar month of Bhadrapada, birthday of Lord Krishna. जन्माष्टमी

Jantu /Jantuh/ creature, living being, man; the individual soul;

animal in the lowest state of evolution. जन्तुः

Jantumati /Jantu-matee/ literally 'mother of living beings', the Earth. जन्तुमती

Janus birth; creation, production; life, existence. जनुस्

Janyu /Janyuh/ birth, creature, living being; fire; the creator or Brahma. जन्युः

Janah Loka /Janah Lokah/ plane of rishis and munis; one of the seven higher planes of consciousness; see Loka. जनः लोकः

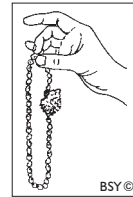
Janaka /Janakah/ father, progenitor; name of a famous king of Videha or Mithila, who was the foster-father of Sita. He was remarkable for his great knowledge, good works and holiness. जनकः

Janati /Jaanaati/ to know, to understand, to learn, to acknowledge, to consider. जानाति

Janmejaya /Janmejayah/ name of a celebrated king of Hastinapura, son of Parikshita and great-grand-son of Arjuna. जन्मेजयः

Janu /Jaanu/ the knee. जानु

Japa /Japah/ to rotate or repeat continuously without a break; repetition of a mantra or name of God; see Mantra. जपः



Japarahitadhyana /Japa-rahita-dhyaanam/ meditation without repetition of a mantra. जपरहितध्यानम्

Japasahitadhyana /Japa-sahita-dhyaanam/ meditation with repetition of a mantra. जपसहितध्यानम्

Japa Yoga /Japa Yogah/ yoga of mantra repetition; system of union with the highest existence through repetition of a mantra or rotation of consciousness. जप योगः

Jara /Jaraa/ old age; see Shadurmi. जरा

Jarayu /Jaraayuh/ womb. जरायुः

Jata /Jataa/ matted hair of sadhus and ascetics. जटा

Jata Mandala /Jataa Mandalah/ matted locks of hair coiled on top of the head. जटा मण्डलः

Jatakarma /Jaata-karmah/ the fourth of the 16 samskaras or rituals observed in the course of a human life, performed by the father of the child after birth but before cutting the umbilical cord, when an Aum is drawn on the tongue of the baby using honey and a golden spatula; see Samskara. जातकर्मः

Jatayu /Jataayuh/ a semi-divine bird, who was the son of Syeni and Aruna. While Sita was being carried away by Ravana, Jatayu heard her cries and fought desperately with the formidable giant to rescue her, but became mortally wounded and remained in that state until Rama passed, searching for Sita. The kind-hearted bird told Rama his wife had been carried away by Ravana, and then breathed his last. His funeral rites were duly performed by Rama and Lakshmana; see Ramacharitamana. जटायुः

Jathara the digestive faculty; gastric fluid; belonging to or being in the stomach; abdominal area. जठर

Jatharagni /Jatharaagnih/ (Jathara-aagnih) digestive fire; an exothermic reaction produced by secretion of gastric juices on consumed food resulting in digestion of food. जठराग्निः

Jathara Parivartana to and fro movement of the abdomen. जठर परिवर्तन

Jati /Jaati/ kinsman, relative; community; race, caste, lineage. जाति

Jatismarana /Jaati-smarana/ remembrance of incidents of one's previous births (whether spontaneously or through special voluntary effort). जातिस्मरण

Jatyantara Parinama /Jaatyantara Parinaama/ (Jaati-antara Parinaama) transformation of one genus or species into another; see Sajatiyabhedha. जात्यन्तर परिणाम

Jaya victory, success, the exclamation 'Be victorious!'; control, mastery, e.g. 'asana jaya' means mastery over asana. जय

Jayadeva /Jayadevah/ name of a poet, author of *Gita Govinda*. जयदेवः

Jayashabda /Jayashabdah/ shout of victory; the exclamation 'Be victorious!' जयशब्दः

Jayati to win (by conquest or in gambling); to conquer (with reference to passions); to conquer, defeat, overcome, subjugate; to surpass, excel; to be victorious, supreme or pre-eminent; to curb, restrain, control. जयति

Jhulan /Jhoolana/ literally 'to and fro'; swing, cradle; ceremony pertaining to a swing or cradle; festival celebrating the joy symbolized by Radha and Sri Krishna playing with a swing झूलन

Jighamsu /Jighaamsu/ an enemy; one desirous of killing, murderous. जिघांसु

Jighatsa /Jighatsaa/ the desire to eat, hunger; striving for; contending with. जिघत्सा

Jigisha /Jigeeshaa/ the desire for conquest or to subdue or overcome; emulation; rivalry; eminence; exertion; profession; habit of life. जिगीषा

Jignasu /Jijnaasu/ seeker, questioner. जिज्ञासु

Jignasu Sannyasa /Jijnaasu Sannyasaah/ aspirant; spiritual seeker; preliminary stage of sannyasa. जिज्ञासु संन्यासः

Jihva /Jihvaa/ the tongue or the organ of taste and speech, one of the five organs of knowledge (jnanendriyas); see Devata. जिह्वा

Jina a follower of the Jaina doctrine, which emphasizes absolute non-violence (ahimsa) and the multifaceted nature of reality. जिन

Jitendriya /Jitendriyah/ (Jita-indriyah) one who has control over the indriyas or senses. जितेन्द्रियः

Jiva /Jeevah/ principle of life, vital breath; individual or personal soul; life, existence; creature, living being; living, existing, vivifying. जीवः

Jiva Chaitanya /Jeeva Chaitanyam/ individual consciousness. जीव चैतन्यम्

Jivajivabheda /Jeeva-jeeva-bhedah/ difference between one individual and another. जीवजीवभेदः

Jiva Loka /Jeeva Lokah/ the world of living beings, the world of

mortals, the world of earthly existence; living beings, mankind; another name for bhuh loka; see Loka. जीव लोकः

Jivana /Jeevanam/ life, existence; the principle of life; vital energy; water; livelihood, profession, means of existence; enlivening, animating, life-giving. जीवनम्

Jivanmukta /Jeevan-muktah/ a soul who is liberated while living; a person who, being purified by true knowledge of the supreme reality, is freed from future births and all ceremonial rites while yet embodied; in Vedanta, a person who has experienced all seven stages of wisdom; in tantra one who is stable in the eighth achara; see Jnana Bhumika; see Siddhantachara. जीवन्मुक्तः

Jivanmukti /Jeevan-muktih/ final liberation in the present state of life; expanded state of awareness; see Videhamukti. जीवन्मुक्तिः

Jivanta Prakriti /Jeevanta Prakritih/ the effulgent nature which sustains the dimension of time, space and object. जीवन्त प्रकृतिः

Jivasaphalya /Jeeva-saaphalyam/ realization or attainment of the chief purpose of human existence; the fulfilment of human birth. जीवसाफल्यम्

Jivat /Jeevat/ living, alive. जीवत्

Jivatma /Jeevaatmaa/ (Jeeva-aatmaa) individual or personal soul. जीवात्मा

Jivika /Jeevikah/ living being; servant; Buddhist mendicant; any mendicant who lives by begging. जीविकः

Jna to know (in all senses); to learn; to become acquainted with; to be aware of; to find out, ascertain or investigate; to comprehend, apprehend or understand; to feel; to experience; to recognize. ज्ञ

Jnana /Jnaanam/ knowing, understanding; hearing; consciousness, cognizance; higher knowledge derived from meditation or from inner experience; wisdom; the organ of intelligence, sense, intellect. ज्ञानम्

Jnana Bhumika /Jnaana Bhoomikaa/ literally 'the foundation or basis for knowledge'; step, stage or degree in the attainment of knowledge; in the Vedanta tradition these seven stages are: shubhechha, suvichara, tanumanasi, sattwapati, asamshakti, padartha-bhavana and turiya. ज्ञान भूमिका

Jnanabhyasa /Jnaana-abhyaasah/ repeated and uninterrupted practice of discriminating wisdom, the term generally used for the vedantic mode of sadhana. ज्ञानाभ्यासः

Jnana Chakshu /Jnaana Chakshuh/ literally the 'eye of wisdom' or intelligence, the mind's eye; immediate vision of reality; see Vishvarupa-darshanayoga. ज्ञान चक्षुः

Jnanagni /Jnaana-agnih/ fire of spiritual knowledge or wisdom. ज्ञानाग्निः

Jnana Kailash /Jnaana Kailaashah/ the city in Ahimsa loka where Sadashiva resides; see Loka. ज्ञान कैलाशः

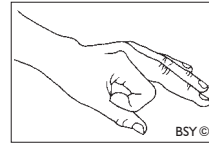
Jnanakanda /Jnaana-kaandah/ that inner or esoteric portion of the Vedas referring to true higher knowledge, or knowledge of the supreme state of existence as distinguished from knowledge of ceremonial rites; see Uttara Mimamsa. ज्ञानकाण्डः

Jnanakarmasannyasayoga /Jnaana-karma-sannyaasa-yogah/ 'yoga of wisdom, action and renunciation of the fruits of action', another name given for the fourth chapter of the *Bhagavad Gita*. ज्ञानकर्मसंन्यासयोगः

Jnanakasha /Jnaanaakaasham/ (Jnaana-aakaasham) the ether or space of knowledge; Brahman. ज्ञानाकाशम्

Jnana Marga /Jnaana Maargah/ path of knowledge by which one finds realization; see Jnana Yoga. ज्ञान मार्गः

Jnana Maya /Jnaana Mayah/ composed of wisdom; full of knowledge; the characteristic of the immortal lokas; see Loka. ज्ञान मयः



Jnana Mudra /Jnaana Mudraa/ hand gesture in which the tip of the index finger is brought in contact with the tip of the thumb, while the remaining three fingers are kept extended. The gesture is a symbol of intuitive knowledge and wisdom (jnana) as the index finger

symbolizes the individual soul, the thumb signifies the universal soul, and their union symbolizes true knowledge; see Mudra. ज्ञान मुद्रा

Jnananishtha /Jnaana-nishthaa/ established in the knowledge of the self. ज्ञाननिष्ठा

Jnana Shakti /Jnaana Shaktih/ power of knowing; the omnipotent universal force of knowledge. ज्ञान शक्ति:

Jnanaswarupa /Jnaana-svaroopah/ of the very nature or embodiment of knowledge. ज्ञानस्वरूपः

Jnanasya /Jnaanasya/ pertaining to knowledge. ज्ञानस्य

Jnana Tantra /Jnaana Tantrah/ tantric text on higher knowledge. ज्ञान तन्त्रः

Jnana Tapas /Jnaana Tapas/ penance consisting of the acquisition of true knowledge. ज्ञान तपस्

Jnana Tattwa /Jnaana Tattvam/ true knowledge; knowledge of the real substance of the cosmos. ज्ञान तत्त्वम्

Jnanavibhagayoga /Jnaana-vibhaaga-yogah/ 'yoga of the division of wisdom', the fourth chapter of the *Bhagavad Gita*, in which it is declared that God is born in every age to protect righteousness and destroy evil, so have faith. ज्ञानविभागयोगः

Jnanavijnanayoga /Jnaana-vijnana-yogah/ 'yoga of wisdom and realization', the seventh chapter of the *Bhagavad Gita*, which explains that the lower nature of the divine manifests as

the world via the five elements (mahabhutas) and that the higher conscious nature of the divine is the unmanifest. ज्ञानविराजितयोगः

Jnana Yoga /Jnaana Yogah/ yoga of knowledge and wisdom attained through spontaneous self-analysis and investigation of abstract or speculative ideas; the path of knowledge; constant and serious thinking on the true nature of the self as taught by the guru; contemplation as the principal means of attaining the higher knowledge of reality; leading a discriminative lifestyle, living with wisdom; see Swadhyaya. ज्ञान योगः

Jnana Yogi /Jnaana Yogee/ one who practises the scheduled discipline of the path of knowledge; one who lives wisdom; one endowed with viveka and vairagya. ज्ञान योगी

Jnanendriya /Jnaanendriyam/ (Jnaana-indriyam) sensory organ; five subtle organs of perception, viz. ears (karna or shrotra), skin (twacha), eyes (chakshus), tongue (jihva) and nose (nasika or ghrana); see Devata see Indriya; see Karmendriya. ज्ञानेन्द्रियम्

Jnani /Jnaanee/ one who expresses wisdom in daily life. ज्ञानी

Jnanodaya /Jnaanodayah/ (Jnaana-udayah) dawn of knowledge. ज्ञानोदयः

Jnanopaya /Jnaanopaayah/ (Jnaana-upaayah) another name for shaktopaya, one of

the four upaya sadhanas of tantra; see Shaktopaya; see Upaya. ज्ञानोपायः

Jnasa /Jnaasa/ to know, understand or be aware of; to recognize; to live in harmony; to watch or be on the alert. ज्ञास

Jnata /Jnaata/ known, understood. ज्ञात

Jnata /Jnaataa/ knower. ज्ञाता

Jneya /Jneya/ knowable, to be known or understood, object of knowing. ज्ञेय

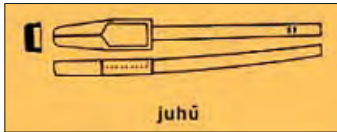
Jnatiya /Jnaateeya/ relationship. ज्ञातीय

Joshā pleasure, satisfaction. जोष

Jrimbhanāstra /Jrimbhana-astram/ an arrow to cause yawning. जृम्भणास्त्रम्

Ju /Joo/ speed; atmosphere; female demon; epithet of Saraswati. जू

Juhu /Juhoo/ a wooden ladle with a long handle shaped like a swan or crescent moon used to pour ghee or havi into a yajna; see Havi. जुहुः



Jwala /Jvaalaa/ flame. ज्वाला

Jwalati /Jvalati/ blazes, shines. ज्वलति

Jyeshtha /Jyeshthaa/ a star. ज्येष्ठा

Jyeshtha /Jyeshthah/ best; eldest; third lunar month according to the Hindu almanac, corresponding to May/June; see Grishma; see Masa; see Ritu. ज्येष्ठः

Jyoti, Jyotis light, brightness, fire. ज्योति, ज्योतिस्

Jyoti Mandir /Jyoti Mandira/ temple of light. ज्योति मन्दिर

Jyotirdhyana /Jyotirdhyaanam/ (Jyotih-dhyaanam) meditation on light; see Dhyana. ज्योतिर्ध्यानम्



Jyotirlinga /Jyotirlingah/ (Jyotih-lingah) natural oval-shaped stone worshipped as Lord Shiva, there are 12 jyotirlingas worshipped in different parts of India; symbol of pure consciousness; the effulgent shivalingam in sahasrara symbolizing the illumined state of consciousness; induces concentration of mind; see Linga. ज्योतिर्लिङ्गः



Jyotirmatha one of the four major matha established by Adi Shankaracharya in the four geographical quarters of India, situated in Badrinath in the north. It was assigned the *Atharva Veda* with its great statement (maha vakya) 'the soul is Brahman' (Ayam Atma Brahma). Its first head was Trotakacharya. The Giri, Parvata and Sagara orders of the Dashnami Sampradaya emanate from there. ज्योतिर्मठ

Jyotirswarupa /Jyotirsvaroopah/ (Jyotih-svaroopah) of the form of light. ज्योतिर्स्वरूपः

Jyotsna /Jyotsnaa/ moonlight; light of the soul; light of consciousness; effulgence. ज्योत्स्ना

Jyotish /Jyotisham/ astronomy; the eye of the Vedas; a necessary tool in yoga to ascertain the auspicious times for different techniques, etc.; one of the six sciences auxiliary to the Vedas; the branch of vedanga that deals with astronomical and astrological matters with respect to vedic karma; see Jyotish Shastra; see Shat Shastra; see Vedanga. ज्योतिषम्

Jyotishmati /Jyotishmatee/ luminous, full of light; supersensory perception. ज्योतिष्मती

Jyotish Shastra /Jyotisha Shaastram/ the ancient science

of studying the position of the planets, stars and other celestial bodies and thereby calculating auspicious epochs, days, moments, etc., beneficial to a person, country, etc. It has three sub divisions; see Ganit Jyotish; see Muhurta Jyotish; see Phalit Jyotish. ज्योतिष शास्त्रम्

Jyotishtoma /Jyotishtomah/ literally 'praise of light'; a soma ceremony; knowledgeable or wise person; true knower. ज्योतिष्टोमः



K

Pronunciation

क् *k* – as in king; ख *kh* – as in inkhorn
क्ष *ksh* – as in rickshaw

Kaamagra Chakra see Kamagra Chakra. कामाग्र चक्रम्

Kaikeyi /Kaikeyee/ princess of the Kekayas, a wife of Dasharatha, who caused the exile of Shri Rama. कैकेयी

Kailasa /Kailaasah/ name of a mountain peak of the Himalayas; residence of Shiva and Kubera. कैलासः



Kaivalya /Kaivalyam/ final liberation; that state of consciousness which is beyond duality; perfect isolation; final emancipation; nirvana; the state that unifies all differences; see Kramamukti. कैवल्यम्

Kaivalya Pada /Kaivalya Paadah/ fourth and last part of Patanjali's *Yoga Sutras* which explains the nature of liberation; see Raja Yoga. कैवल्य पादः

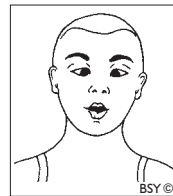
Kaivalyapragbhara /Kaivalya-praagbharam/ inclined towards oneness. कैवल्यप्राग्भारम्

Kaka /Kaakah/ crow, a symbol of alertness for the yogi. काकः

Kakabhushundi /Kaaka-bhushundih/ a devotee of Lord

Rama who in a previous life as a brahmin devotee of Lord Shiva showed disrespect for his guru. Lord Shiva therefore cursed him to be reborn for thousands of years. His humble and loving guru interceded for him and he was thus given the chance to have Lord Rama's darshan again and again and, in the form of a crow, he would play with baby Rama. His story is related in the *Ramacharitamansa* by Tulsidasa. काकभुशुण्डिः

Kaki /Kaakee/ crow's beak. काकी
Kaki Mudra /Kaakee Mudraa/ an important yogic practice for cooling the body; by virtue of this mudra one becomes disease-free like a crow; see Mudra. काकी मुद्रा



Kakini /Kaakinee/ the goddess in anahata chakra, the heart lotus. काकिनी

Kala /Kaala/ time; fourth of the pancha kalaa. Kaala is that which makes one emotionally attached to different beings, mistaking

them for the Brahman or the reality; black or dark blue colour; time (in general); proper time or portion of time; time considered as one of the nine substances; one of the five limiting aspects of energy (kanchuka) which creates the dimension of time and restricts the individual within it; one of the eight states of consciousness (bhairavas); the supreme spirit regarded as the destroyer of the universe; epithet of Shiva as a personification of the destructive principle or law of existence; Yama, the god of death; the planet Saturn; the weather; see Pancha Kalaa. काल
Kala Bhairava /Kaala Bhairavah/ Shiva in his terrible aspect as destroyer of the universe; a personification of the destructive principle; see Bhairava. काल भैरवः
Kala Chakra /Kaala Chakram/ the immortal dimension beyond the lokas subject to laya and the abode of the Cosmic Self; wheel of time; see Jnanamaya; see Loka. काल चक्रम्



Kala Loka /Kaala Lokah/ dimension that comes under the influence of time and its secondary aspect, space. काल लोकः
Kalanemi /Kalaanemih/ the rim of the wheel of time; the name of a demon. कालनेमिः

Kalanirupana /Kaala-niroopanam/ determination of time, chronology. कालनिरूपणम्

Kala Purusha /Kaala Purushah/ name of the god of time; dimension of existence beyond time. काल पुरुषः

Kalaratri /Kaala-raatrih/ literally 'dark night'; night of destruction at the end of the world; epithet of Durga. कालरात्रिः

Kalatita /Kaala-ateetah/ beyond time. कालातीतः

Kalena /Kaalena/ by time. कालेन

Kali /Kaalē/ goddess of destruction and wife of Lord Shiva; epithet of Parvati or Durga; divine mother; primal manifestation of Shakti who destroys time, space and object (i.e. ignorance); yogic state of consciousness; blackness, night; black ink; row of black clouds; dark blue colour; see Mahavidya; see Shakta. काली



Kalidasa /Kaalidaasah/ the most renowned dramatist and poet in Sanskrit literature, whose work *Abhijnana Shakuntala* is universally respected. He is said to have been a simple woodcutter who received great wisdom and poetic gifts due to his devotion for Kali; see Shakuntala; see Kartikeya. कालिदासः
Kalika /Kaalikaa/ relating to time; depending on time; epithet of Durga. कालिका

Kala /Kala/ one of the five limiting aspects of energy (kanchuka) which restricts the creative power of individual consciousness and body; the manifest universe of time and space; ray or force which emanates from the nucleus of bindu due to vibrations caused by nada; part of a letter or word; art; digit of the moon (there are 16 digits in total); the shakti which manifests as the five bhutas or elements; see Kanchuka; see Pancha Kalaa. कला

Kalasha /Kalashah/ a water pot or pitcher; a rounded pinnacle on the top of a temple (made of gold or five metals); pitchers used in yajna to hold sacred waters; copper vessel; see Yajna. कलशः



Kali /Kali/ strife, quarrel, dissension, contention; war, battle; age personified; evil; black. कलिः

Kali Yuga /Kali Yugah/ the age of Kali, which lasts 432,000 years and is the fourth and current era (yuga) of the world now more than 5,000 years old, the 'iron' age, dark, evil, difficult and full of strife; see Yuga. कलि युगः

Kaliya /Kaaleeyah/ black sandalwood tree. कालीयः

Kalinga /Kalingah/ name of a country and its inhabitants; district on the coast of Coromandel. कलिंगः

Kaliya /Kaliyah/ name of a tremendously large serpent who dwelt at

the bottom of the river Yamuna, a place forbidden to Garuda, the enemy of serpents, due to a curse by the sage Saubhari. Kaliya was subdued by the child Krishna. कालियः

Kalki /Kalkih/ the tenth incarnation of Vishnu; see Avatara. कल्किः



Kalpa /Kalpam/ according to *Surya-siddhanta* a kalpa lasts 4,320,000,000 years (consisting of many mahayugas). Two kalpas make a day and a night of Brahma; ritual, ceremony; one of the six auxiliary sciences (vedanga) of the Vedas; the *Kalpa Sutras* are manuals that provide meticulous details of the processes and rules of yajna; see Shat Shastra; see Vedanga; see Yuga. कल्पम्

Kalpana /Kalpanaa/ imagination, thought; an idea, fancy or image conceived in the mind; forming or arranging; composition; fixing or settlement; doing, performing; repairing; rejuvenation. कल्पना

Kalpanamatra /Kalpanaa-maatra/ mere imagination, existing only in imagination. कल्पनामात्र

Kalpanavad /Kalpanaa-vaadah/ unrealistic thinking; imaginary world. कल्पनावादः

Kalpanika /Kaalpanika/ existing only in fancy, fictitious, that which is imagined; falsely created. काल्पनिक

Kalpa Taru, Kalpa Vriksha /Kalpa Taruh, Kalpa Vrikshah/ 'wish-fulfilling tree'; a psychic centre activated when anahata chakra is awakened, resulting in the ability to materialize what is desired. कल्प तरुः, कल्प वृक्षः

Kalyana /Kalyaanam/ auspicious, beautiful, lovely, good; happiness, prosperity, virtue. कल्याणम्

Kama /Kaamah/ emotional need for fulfilment; wish, object of desire; affection, love; the god of love. When the gods needed a commander for their forces in their war with Taraka, they sought Kama's aid in drawing Shiva's mind towards Parvati, for only her child would be able to vanquish the demon. Kama fulfilled the mission, but Shiva, being offended at the disturbance to his penance, burnt him to ashes with the fire of his third eye. Kama was reborn as Pradyumna, the son of Krishna and Rukmini, and married Rati; semen, virility; desire for sensual enjoyments considered as one of the four ends of life; see Purushartha; see Shadvairi. कामः

Kamadhenu /Kaama-dhenuh/ cow belonging to Indra, believed to yield whatever may be desired from her. कामधेनुः

Kamagni /Kaama-agnih/ fire of passion. कामाग्निः

Kamagra Chakra /Kaamaagra Chakram/ a chakra situated in males at the tip of the penis and in females at the clitoris; see Chakra. कामाग्र चक्रम्

Kamaja /Kaama-jah/ born of desire or passion. कामजः

Kamakanchana /Kaama-kaanchana/ lust and wealth, the two great barriers to self-realization. कामकाञ्चन

Kamamaya /Kaama-maya/ full of desire and lust; infatuated due to lust. काममय

Kamana /Kaamanaa/ wish, desire, longing. कामना

Kamarupa /Kaama-roopa/ 'of the form of desire', so named after Kama. कामरूप

Kamarupi /Kaama-roopee/ taking any form at will. कामरूपी

Kamasankalpa /Kaama-sankalpah/ something to be gained; being desirous of something. कामसङ्कल्पः

Kamashakti /Kaama-shaktih/ force of lust and desire. कामशक्तिः

Kamavashitva /Kaamavashitvam/ fulfilment of every wish. कामवशित्वम्

Kami /Kaamee/ one who acts under the influence of passion or desire for pleasure. कामी

Kamyakarma /Kaamya-karma/ any action done with desire for the fruits thereof. काम्यकर्म

Kamala /Kamalaa/ the final form of the ten great goddesses, she represents virtue and inner strength; see Atma; see Mahavidya. कमला

Kamala /Kamalam/ lotus; water; copper; medicament, drug. कमलम्

Kamalasana /Kamalaasanam/ (Kamala-aasanam) lotus-seated; a name of Brahma. कमलासनम्

Kamandala, Kamandalu

/Kamandalam, Kamandaluh/ waterpot, earthen or wooden, carried by rishis, sannyasins or ascetics. कमण्डलम्, कमण्डलुः

Kamsa /Kamsah/ a tyrannical king killed by Shri Krishna who incarnated for this purpose, he was Shri Krishna's maternal uncle. कंसः

Kanchi Matha /Kaanche Matha/ also known as the sarvajna peetha where only the most learned could sit. It is dedicated to Devi and Shri Vidya. Ubhaya Bharati was reputedly installed as its first head by Adi Shankaracharya; see Matha. काञ्ची मठ

Kanchuka /Kanchukam/ invisible cloak of maya which limits or restricts consciousness and creates the notion of duality; literally 'sheath' or 'envelope'; five in number, viz. 1. kalaa: limits the power to do all 2. avidyavidya: limits the power to know all 3. raga: creates like and dislike 4. kaala: limits perpetual existence by creating the notion of time 5. niyati: limits free will. कंचुकम्

Kanda /Kaandah/ bulbous root; knot; place where the three main nadis: sushumna, ida and pingala, unite and separate; see Prana. काण्डः

Kanda /Kaandam/ section, a part in general; the portion of a plant from one knot to the other; stem, stock, branch; any division of a piece of work, such as a chapter of a book, like the seven kandas of the *Ramayana*. काण्डम्

Kanda /Kandam/ root of a plant; root of the nadis in the human body. *Hatha Yoga Pradipika* describes vajrasana, ashwini mudra and moolabandha as exciting

kundalini to rise because they affect the subtle kanda situated close to the anus; see Ashwini Mudra; see Mulabandha. कन्दम्

Kandarpa /Kandarpah/ a name of the god of love; Cupid; love. कन्दर्पः

Kantatwa /Kaantatvam/ loveliness, beauty. कान्तत्वम्

Kanti /Kaantih/ loveliness, beauty; splendour; brilliance, effulgence; a quality of Devi; embellishment; desire, wish. कान्तिः

Kantha throat, neck; the voice. कण्ठ

Kanthamula /Kantha-moola/ base of the neck, throat. कण्ठमूल

Kanva /Kanhah/ a rishi who contributed many hymns of the *Rigveda* and was the foster father of Shakuntala; see Rigveda; see Shakuntala. कण्वः

Kanya /Kanyaa/ young girl; virgin. कन्या

Kanyadana /Kanyaa-daanam/ the handing over of one's daughter in marriage. कन्यादानम्

Kapala /Kapaalah/ skull, cranium, forehead from the eyebrows to bindu; earthen frying pan used to roast flour as an oblation item. कपालः

Kapalabhati /Kapaalabhaati/ one of the six major cleansing techniques of hatha yoga (shatkarma), a process of clearing the cranial region using the breath or water to reduce phlegm (kapha); see Shatkarma. कपालभाति

Kapalabhati Pranayama /Kapaalabhaati Praanaayaamah/ technique used to raise the pranic energy of the body and centre it at ajna chakra; here the inhalation is natural but

the exhalation is vigorous; technique of purifying the frontal region of the brain by breathing rapidly through the nostrils with the emphasis on exhalation. कपालभूति प्रणायामः

Kapala Chakra /Kapaala Chakram/ a chakra in the head. कपाल चक्रम्

Kapala Dhauti /Kapaala Dhautih/ a type of dhauti also called bhalabhati in *Gherand Samhita*; three processes for cleansing excess mucus or phlegm from the head: 1. by rapid inhalation and exhalation through alternate nostrils (vatakrama) 2. by water drawn through the nostrils and ejected through the mouth (vyutkrama) 3. the reverse of vyutkrama (shitkrama); see Shatkarma. कपाल धौतिः

Kapalarandhra /Kapaala-randhram/ the upper, slightly hollow region of the head, which can be clearly seen on a newborn baby; see Brahmarandhra. कपालरन्ध्रम्

Kapalarandhra Dhauti /Kapaala-randhra Dhautih/ washing of the skull, regarded as the seat not only of the nerves and large brain, but also yogic power; see Shatkarma. कपालरन्ध्र धौतिः

Kapalashodhana /Kapaala-shodhanam/ variation of kapala-bhati. कपालशोधनम्

Kapalika /Kaapaalikah/ tantric sect whose practices involve the use of skulls. कापालिकः

Kapha mucus, phlegm, one of the three humours (doshas) described in ayurveda; see Dosha. कफ

Kapila Muni /Kapila Munih/ name of the sage who founded the Sankhya philosophy. कपिल मुनिः

Kapinjala /Kapinjalah/ the chataka bird which is supposed to drink only raindrops and dew. कपिञ्जलः

Kapota /Kapotah/ dove; pigeon; bird. कपोतः

Karana /Karanam/ cause, reason; the unmanifested potential cause that in due time takes shape as the visible effect; material cause of the universe remaining during the period of dissolution, i.e. potential cosmic energy; the generative cause, creator, father; the origin; ground, motive; object; instrument; element, elementary matter; the body; an effect or the effecting factors in astrology; see Jyotish Shastra; see Panchanga. कारणम्

Karanabrahman /Kaarana-brahman/ the highest and first manifestation of the absolute qualified by maya; Brahman with attributes; see Saguna Brahman. कारणब्रह्मन्

Karanajagat /Kaarana-jagat/ causal world. कारणजगत्

Karanasalila /Kaarana-salilam/ primeval waters; the potential condition of the cosmic energy described figuratively as the water of an all-pervading ocean. कारणसलिलम्

Karanasharira /Kaarana-shareeram/ causal body; also called anandamaya kosha; the inner causal essence of a person which is carried forward to the next birth; causal frame; see Atma; see Pancha Kosha. कारणशरीरम्

Karanavairagya /Kaarana-vairagyam/ dispassion caused by misery or disaster in life. कारणवैराग्यम्

Karanavastha /Kaarana-avasthaa/ causal state or condition. कारणावस्था

Karanaviveka /Kaarana-vivekah/ slight discrimination caused accidentally. कारणविवेकः

Kari /Kaaree/ that which produces. करी

Karma, Karman action and result; action in the manifest and unmanifest dimension; work, deed; duty; in vedic parlance karma means sacrifice (yajna) at the physical level; law of cause and effect that shapes the destiny of each individual with actions inevitably bearing their fruit, as the law operates inexorably throughout the universe; pity, tenderness; it also implies devoted action to alleviate the suffering of the afflicted; each individual spirit (jiva) is under the influence of four types of karma; see Agami; see Kriyamana see Prarabdha; see Sanchita; see Satkaryavada. कर्म, कर्मन्

Karmabandha /Karmabandhah/ bondage caused by karma. कर्मबन्धः

Karmabhumi /Karma-bhoomih/ land of action; the earth plane; see Bhogabhumi. कर्मभूमिः

Karmadhyaksha /Karma-adhyakshah/ controller or ruler of actions; God; soul. कर्मध्यक्षः

Karma Kanda /Karma Kaandah/ the part of the Vedas that relates to sacrificial rules and ceremonial acts on the physical level; see Purva Mimamsa. कर्म काण्डः

Karmakshetra /Karma-kshetram/ the field, or sphere, of action. कर्मक्षेत्रम्

Karma Marga /Karma Maargah/ the path of a dynamic person, leading towards self realization through action. कर्म मार्गः

Karmamaya /Karma-mayah/ getting attached to karmas; the dimension in which one is involved in the wheel of karma. A human being evolves through this dimension according to the Shaiva scriptures. After this one progresses through kala chakra to the eternally free state (jnanamaya); see Kala Chakra. कर्ममयः

Karma Mimamsa /Karma Meemaamsaa/ another name for Purva Mimamsa. कर्म मीमांसा

Karmapara /Karnaparah/ dependent on karma; advocating an action-oriented lifestyle. कर्मपरः

Karmaphala /Karma-phalam/ fruit or result of action; the consequence of any deed in the shape of pain or pleasure; merit arising from due performance of karma. कर्मफलम्

Karmaphalasha /Karma-phalaashaa/ (Karma-phala-aashaa); the expectation of the outcome of action. कर्मफलाशा

Karma Sadakhya /Karma Sadaakhyah/ the face or aspect of Shiva (Sadashiva) which connects the jivatma with the objects of the world and makes one lose oneself in those objects. Then, through karma sadakhya's grace, the jivatma is liberated from the bondage of the worldly objects; see Paramashiva; see Sadakhya;

see Sadashiva; see Tirobhava. कर्म सदाख्यः

Karma Sannyasa /Karma Sannyasaah/ householder sannyasa; renunciation combined with duty. कर्म संन्यासः

Karmasannyasayoga /Karma-sannyasa-yogah/ 'yoga of renouncing (the fruits of) action', the fifth chapter of the *Bhagavad Gita*, which explains dissociating oneself from the doership or enjoyership of any karma by resting in Brahman. कर्मसंन्यासयोगः

Karma Shakti /Karma Shaktih/ power of action. कर्म शक्तिः

Karmashaya /Karmaashayah/ (Karma-aashayah) deep layers of consciousness where the karmas are stored in the form of impressions, symbols or archetypes; repository of karma; aggregate of works done. कर्मशयः

Karmaswatantrata /Karma-svatantrataa/ freedom of action. कर्मस्वतंत्रता

Karmavada /Karma-vaadah/ the doctrine of karma upholding that each action, good or bad, is inevitably followed by pain or pleasure as its sure effect. कर्मवादः

Karmavipaka /Karma-vipaakah/ fruits of past actions. कर्मविपाकः

Karma Yoga /Karma Yogah/ the yoga that reveals the secret of action; action performed with meditative awareness; dynamic spirituality; yogic path of selfless service; yogic discipline based on the law of cause and effect; gaining immunity to karma by dedicating one's actions to God;

actions performed unselfishly for the welfare of others, without attachment to the fruit of one's action and renouncing the doership and enjoyership of any action; see Nishkama Karma. कर्म योगः

Karmayoga /Karma-yogah/ 'yoga of action', the third chapter of the *Bhagavad Gita*, which explains that action done without selfish desire, purely as duty or sacrifice, does not bind but liberates. कर्मयोगः

Karma Yogi /Karma Yogee/ one who practises karma yoga. कर्म योगी

Karmendriya /Karmendriyam/ (Karma-indriyam) motor organs, five physical organs of action, viz. vocal cords (vach), hands (hasta), feet (pada), genital organ (upastha), anus (payu); see Devata; see Jnanendriya. कर्मन्द्रियम्

Karna /Karnah/ the ear, one of the five organs of knowledge; to listen, to come to the ear, to become known; unacknowledged son of Kunti and Surya (the sun god), who nevertheless became famous for his courage, nobility, loyalty and generosity. He was a celebrated warrior on the side of the Kauravas in the *Mahabharata*, but was finally placed in an untenable position when Lord Krishna and his mother explained that Arjuna and the Pandavas were actually his brothers; see Devata; see Jnanendriya; see Kaunteya. कर्णः
Karna Bhedana the ninth of the 16 samskaras or rituals observed in the course of a human life,

when the ears of the baby are pierced with a fine needle, usually by a goldsmith (this is believed to increase intelligence and help with hypertension in later life); see Samskara. कर्ण भेदन

Karna Dhauti methods of cleaning the ears; see Shatkarma. कर्ण धौति

Karna Pida /Karna Peedaa/ pressure around the ear. कर्ण पीडा

Karnavedha see Karna Bhedan. कर्णवेधः

Karta /Kartaa/ doer, maker, creator, author, one who acts. कर्ता

Kartritva /Kartritvam/ doership; see Bhoktritva. कर्तृत्वम्

Kartavya /Kartavyam/ performing action with knowledge; that which ought to be done; duty. कर्तव्यम्

Kartavya Dharma /Kartavya Dharmah/ duty as an expression of inherent nature. कर्तव्य धर्मः

Kartika /Kaartikah/ eighth lunar month of the Hindu almanac, corresponding to October/November and deemed auspicious for sadhana; see Masa; see Ritu; see Sharada. कार्तिकः



Kartikeya /Kaartikeyah/ the planet Mars; the god of war in Indian mythology, he was the son of Shiva and Parvati, also known as Kumara, whose birth forms the subject matter of *Kumarasambhava*,

the epic poem written by Kalidasa; see Tarakah. कार्तिकेयः

Kartri Sadakhya /Kartri

Sadaakhya/ the face or aspect of Shiva (Sadashiva) like the aura of pure crystal, complete in itself. Its nature is applied knowledge in a definite method or system; see Paramashiva; see Sadakhya; see Sadashiva. कर्तृ सदाख्यः

Karuna /Karunaa/ mercy, compassion, kindness. करुणा

Karunavishta /Karunaaavishtah/ (Karunaa-aavishtah) invaded by pity, sympathetic. करुणाविष्टः

Karunya /Kaarunyam/ compassion, kindness. कारुण्यम्

Karya /Kaaryam/ effect (correlate of karma); the physical body is described as the karya, whereas the causal body is described as the cause (karana); the world; Hiranyagarbha; what ought to be done or performed, duty; business affair; matter, thing, fact; religious rite. कार्यम्

Karyabrahma /Kaarya-brahma/ Brahman expressed in karma; see Hiranyagarbha. कार्यब्रह्म

Karya Karanasambandha /Kaarya Kaarana-sambandhah/ relation between the cause and the effect. कार्य कारणसम्बन्धः

Karya Samiti /Kaarya Samitih/ working committee for selection of initiates for Naga sanniyasa. कार्य समितिः

Karya Shakti /Kaarya Shaktih/ power to accomplish. कार्य शक्तिः

Karya Tattwarthavit /Kaarya Tattva-arthavit/ one who knows the meaning of the essence of actions. कार्य तत्त्वार्थवित्

Karyavastha /Kaarya-avasthaa/ condition of an effect; karma-based state. कार्यवस्था

Karya Vimukti /Kaarya Vimuktih/ liberation from activity; final emancipation. कार्य विमुक्तिः

Kashaya /Kaashaayah/ red, dyed a reddish colour; a red cloth or garment; see Geru. काषायः

Kashaya /Kashaayah/ passion, emotion; subtle impressions produced by enjoyment which remain latent and later distract the mind from samadhi; hidden impressions; Kali yuga. कषायः

Kashi /Kaashee/ the modern Varanasi (Benares); a city on the banks of the river Ganga sacred to Shiva and famous as a place for obtaining liberation. Also known as Anandavana and Avimukta kshetra; see Moksha. काशी

Kashmir Shaivismata /Kaashmeera Shaivismata/ Kashmir Shaivism, a school of tantra based on the Triakashastra, a division of Shaivism found in North India; see Prakasha; see Trika; see Vimarsha. काश्मीर शैवमत

Kashta evil; sin, wickedness, boding evil; hardship, difficulty; misery, suffering; painful, grievous; effort. कष्ट

Kashta Mouna /Kashta Mauna/ observing silence in which even thoughts are not communicated to others. कष्ट मौन

Kashyapa /Kashyapah/ tortoise; name of a rishi who was the father of gods and demons. He was the son of Marichi, who was a son of Brahma and bore an important share in the work of creation. It

is said that Kashyapa married the 13 daughters of Daksha. By Aditi he begot the 12 gods (adityas) and by Diti the demons (daitiyas). With his other wives he had numerous and diversified progeny such as serpents, reptiles, birds and nymphs of the lunar constellation. The father of the gods, demons and all living beings, he is therefore often called Prajapati, the progenitor; see Takshaka. कश्यपः

Katha /Kathaa/ story. कथा

Kathakara /Kathaa-kaaraha/ storyteller; story writer. कथाकारः

Kathopanishad (Katha-upanishad) one of the principal Upanishads belonging to the *Taittiriya Brahmana* of the *Yajurveda*, written in verse and dialogue form. It is popularly known for the dialogue in which the seeker Nachiketa speaks with Yama, the god of death; see Nachiketa; see Satyameva Jayate. कठोपनिषद्

Katyayana /Kaatyaaayanah/ the renowned sage of the *Katyayana Kalpa Sutras* of *Shukla Yajurveda*; a highly respected grammarian who wrote the supplements to Panini's grammar; see Muni Trayam. कात्यायनः

Katyayani /Kaatyaaayanee/ a name of Parvati; another name of Shakti; the form of Shakti which gives insight into and controls passions. कात्यायनी

Kaula /Kaulam/ belonging to a decent family; one who worships or behaves as per vama marga (worshipper of Shakti); union of Shiva and Shakti; lotus. कौलम्

Kaulachara /Kaula-acharah/ path of perfection; the path for self realization through philosophy; in tantra, the final state of the nine codes of conduct where one attains liberation (moksha) merging completely with supreme consciousness; see Moksha; see Nava Achara; see Samadhi; see Tantra. कौलाचारः

Kaula Tantra /Kaula Tantrah/ a sect of tantra in which the mother is recognized as the guru of the family lineage. कौल तंत्रः

Kaumara Bhritya /Kaumaara Bhrityam/ medical treatment of children; one of the eight parts of Ayurveda; see Ayurveda. कौमार भृत्यं

Kaunteya /Kaunteyah/ literally 'son of Kunti', usually applied only to Yudhishthira, Bhima or Arjuna, and not to Karna, her great yet unacknowledged first-born son; see Kunti. कौन्तेयः

Kaupeena /Kaupeenam/ loin cloth. कौपीनम्

Kaurava, Kauravya relating to the Kurus; the 100 descendants of Kuru led by Duryodhana who fought the fratricidal Mahabharata war against their cousins, the Pandavas. कौरव, कौरव्य

Kaushala /Kaushalam/ welfare; happiness; skilfulness. कौशलम्

Kaushalya /Kaushalyaa/ daughter of the king of Kosala, mother of Shri Rama and a wife of Dasharatha. कौशल्या

Kaushitaki Upanishad

/Kausheetakee Upanishad/ name of an Upanishad from the *Rig Veda* on certain vedic traditional rituals related to death and

with the doctrine of atman and Brahman. कौशीतकी उपनिषद्

Kaustubha /Kaustubhah/ name of a celebrated jewel obtained with 13 other jewels during the churning of the ocean and worn by Vishnu on his chest. कौस्तुभः

Kavacha /Kavacham/ armour; a sectarian mark painted on the body consisting of lines, curves, circle and designs which bring an aspirant under the protection of a particular deity and protects one from negative forces. कवचम्

Kavi /Kavih/ a wise person, sage; thinker; poet; Brahma; the sun; omniscient; praiseworthy; thoughtful, intelligent, clever. कविः

Kavya /Kaavyam/ poem, poetry, poetical composition; happiness; wisdom; inspiration. काव्यम्

Kaya /Kaayah/ the physical body; a multitude. कायः

Kayachikitsa /Kaaya-chikitsaa/ the third of the eight departments of Ayurveda; treatment of diseases affecting the whole body. कायचिकित्सा

Kayakalpa /Kaaya-kalpam/ intensive purificatory practice; see Parakayapravesha. कायकल्पम्

Kayaklesha /Kaaya-kleshah/ mortification and torment of the body; bodily suffering or pain. कायक्लेशः

Kayasiddhi /Kaaya-siddhih/ perfection of the body through yoga. कायसिद्धिः

Kaya Sthairyam /Kaaya-sthairyam/ literally 'body stillness'; practice of absolute steadiness and awareness of the physi-

cal body often performed as a preparation for pranayama or meditative states. कायस्थैर्यम्

Kayasthita /Kaaya-sthitah/ corporeal, bodily. कायस्थितः

Kayavyuha /Kaaya-vyooahah/ group of bodies (created by the yogi to exhaust his/her prarabdha karma). कायव्यूहः

Kayika /Kaayika/ relating to the body, bodily, corporeal. कायिक

Kedareshwara /Kedareshvarah/ the first shivalingam on earth, manifested due to the austerities of sages Nara and Narayana; the name of Lord Shiva in Kedarnath; see Shivalingam. केदारेश्वरः



Kendra /Kendram/ centre; heart. केन्द्रम्

Keshanta /Keshaanta/ the thirteenth of the 16 samskaras or rituals observed in the course of a human life shaving a boy's head around the age of 16, leaving only a tuft of hair at the bindu point; see Samskara; see Shikha. केशान्त

Keshava /Keshavah/ a name of Krishna. केशवः

Kevala alone, mere; sole, only; unmingled, pure; entire, whole, wholly; spontaneous. केवल

Kevala Astitva /Kevala Astitvam/ state of absolute being. केवल अस्तित्वम्

Kevala Chaitanya /Kevala Chaitanyam/ pure consciousness

or intelligence without thought. केवल चैतन्यम्

Kevala Kumbhaka /Kevala Kumbhakah/ spontaneous breath retention, the kumbhaka which occurs during samadhi when the consciousness transcends duality, also known as ajapa gayatri or kevala pranayama. केवल कुम्भकः

Kevalamasti /Kevalam-asti/ pure existence alone; pure consciousness; (He) alone is. केवलमस्ति

Kevala'ham (Kevalah-aham) 'I am absolute'. केवलोऽहम्

Keyura /Keyooram/ ornament worn on the arm. केयूरम्

Khadga /Khadgah/ a sword. खड्गः

Khadira /Khadiraah/ the acacia catechu tree. Its wood is used in shrauta yajna and an Ayurvedic medicine is made from it; see Ayurveda; see Shrauta Yajna. खदिराः

Kham space; space element; Brahman; see Akasha. खम्

Kham Brahma space itself is Brahman. खम् ब्रह्म

Khecharatva /Khecharatvam/ moving in space (Brahman). खेचरत्वम्

Khechari Mudra /Khecharee Mudraa/ literally 'the attitude of moving in space'; tongue lock; a hatha yoga practice in which the elongated tongue passes back into the pharynx to stimulate the flow of life-giving nectar (amrit), whereas in the milder raja yoga form the tongue is inserted in, or folded backwards towards, the upper cavity of the palate; see Mudra. खेचरी मुद्रा

Khyati /Khyaatih/ reputation, fame; knowledge; awareness. ख्यातिः

Kinnara /Kinnarah/ celestial musician. किन्नरः

Kirata /Kiraatah/ a tribal hunter. किरातः

Kirita /Kireetam/ diadem. किरिटम्

Kirtana /Keertanam/ singing of God's name; practice in which a group of people sing a collection of mantras; see Mantra; see Bhava Samadhi. कीर्तनम्

Kirti /Keertih/ fame. कीर्तिः

Klesha /Kleshah/ pain, anguish, affliction, suffering, distress, trouble; five afflictions or causes of suffering described in Patanjali's *Yoga Sutras*, viz. ignorance (avidya), ego or sense of doership (asmita), attraction (raga), aversion (dwesha) and fear of death (abhinivesha); in yoga the five kleshas are the sources of all suffering or troubles, with ignorance (avidya) being considered the chief klesha; see Prasupta; see Tanu; see Udara; see Vichchhinna. क्लेशः

Klishta /Klishtah/ painful; hard or difficult. क्लिष्टः

Kokila /Kokilah/ Indian cuckoo. कोकिलः

Koorma see Kurma. कूर्मः

Kop Bhavan /Kopa Bhavanam/ the quarters reserved for the lady of the house when she is annoyed. कोप भवनम्

Kosa /Koshah/ a unit of measurement equal to about three kilometres. कोशः

Kosha /Koshah/ body or realm of experience or existence; sheath; the human being is usually said to have five koshas: annamaya, pranamaya, manomaya, vijnana-

maya and anandamaya. Rishi Upamanyu also teaches of a sixth kosha, atmamaya kosha; covering of the self which limits manifestation of the ultimate reality; pail, box, vessel in general; cash; treasure; see Pancha Kosha. कोषः

Krama /Kramah/ order; rules regarding rituals; step, proceeding, course; method, manner; series, succession. क्रमः

Kramamukti /Krama-mukti/ progressive emancipation of devotees in which they proceed from this world to the world of Brahma, and from there attain kaivalya; the four steps are 1. samipya 2. salokya 3. sarupya 4. sayujya; see Mukti. क्रममुक्तिः

Kramati walks, steps; goes, goes over, passes, traverses; ascends; occupies (the space); undertakes; succeeds. क्रमति

Krikara Prana, Krikala Prana

/Krikara Praanah, Krikala Praanah/ name of one of the subsidiary vital airs (pranas) whose function is to prevent substances going up the nasal passages and into the throat by bringing on sneezing and coughing, also induces hunger and thirst; see Upaprana. कृकर प्राणः, कृकल प्राणः

Kripa /Kripaa/ blessing; grace; mercy. कृपा

Krishna /Krishnah/ black, dark, dark blue; eighth incarnation of Vishnu, who took birth in Dwapara yuga as the son of Dewaki. He was brought up in Vrindavana by Yashoda and loved Radha, and his activities there

are recorded in the *Bhagavata Purana*. He later reclaimed his inheritance and married the princess Rukmini. To uphold dharma he orchestrated the Mahabharata war. His teachings to his friend and disciple Arjuna during that war are immortalized in the *Bhagavad Gita*. He is perhaps the most celebrated hero in Hindu mythology and seems to be an historical figure, as his capital Dwarka has been discovered at its legendary site; see Avatara; see Bhagavad Gita; see Gopala. कृष्णः



Krishnadvaipayana /Krishna-dvaipaayanah/ the famous rishi also known as Vyasa or Veda Vyasa, author of the *Mahabharata*, Puranas and compiler of the Vedas. He was dark complexioned (Krishna) and dvaipayana as his mother Satyavati gave birth to him on an island (dveepa); see *Mahabharata*; see Satyavati; see Vyasa. कृष्णद्वैपायनः

Krishnajina /Krishna-ajinam/ skin of the black deer; special kind of deerskin used as a seat during some types of worship and yogic meditation, and some particular sadhanas. कृष्णाजिनम्

Krishnapaksha /Krishna-pakshah/ the dark fortnight of the lunar

cycle, from the full moon to the day before no moon. कृष्णपक्षः

Krishna Yajurveda /Krishna Yajurvedah/ (Krishna Yajurvedah) literally means the 'dark Yajurveda'; the second division of the *Yajur Veda*; the *Yajurveda Samhita* compiled by sage Vaishampayana also called *Taittiriya Yajurveda*; see Shukla Yajurveda; see Yajurveda. कृष्ण यजुर्वेदः

Krita what has been done, actions done. कृत

Kritanasha /Krita-naashah/ destruction of what has been done; destruction of actions done or the rewards of actions that have been done. कृतनाशः

Kritartham (Krita-artham) a person whose purpose is fulfilled. कृतार्थम्

Krita Yuga /Krita Yugah/ another name for Satya yuga, the aeon of truth and purity, which lasts for 1,728,000 years according to *Suryasiddhanta*; see Yuga. कृत युगः

Kritya /Kriyam/ action to be done; duty. कृत्यम्

Kriya /Kriyaa/ creative action or motion; in tantric literature kriya is used in the sense of activity that is eternally associated with knowledge and leads to perfection, in which knowledge and action are found to be identical; the six physical cleansing techniques (shatkarma) of hatha yoga: basti, dhauti, kapalabhati, nauli, neti and trataka. क्रिया

Kriyadvaita /Kriyaadvaitam/ (Kriyaa-advaitam) oneness in action; practical living of oneness. क्रियाद्वैतम्

Kriyamana /Kriyamaanam/ literally 'what is being done'; the effect of the deeds of the present life which are to be experienced in the future; the same as agami karma; see Karma. क्रियमाणम्

Kriya Nivritti /Kriyaa Nivritih/ relief from action; emancipation. क्रिया निवृत्तिः

Kriya Shakti /Kriyaa Shaktih/ power or faculty of acting. क्रिया शक्तिः

Kriyasheel /Kriyaa-sheelah/ referring to the dynamic type; active. क्रियाशीलः

Kriyatmaka Yoga /Kriyaatmaka Yogah/ the systematic and organized forms of yoga practices as categorized in the Shaiva scriptures. क्रियात्मक योगः

Kriyavidhi /Kriyaa-vidhih/ rule of action; manner of performing any action. क्रियाविधिः

Kriya Yoga /Kriyaa Yogah/ practices of kundalini yoga designed to speed the evolution of humanity; the employment of expedients or means; practical yoga with certain techniques which Patanjali's *Yoga Sutras* list as austerity or intensity (tapas), self-study (swadhyaya) and surrender to the divine (ishwara pranidhana); yoga of action; yoga of self-purification through external service or worship. क्रिया योगः

Kriyoparama Yoga /Kriyoparama Yogah/ the state where all the systematic practices of yoga end or culminate and one becomes established in

yoga; see Kriyatmaka yoga. क्रियोपरम योगः

Kriyopaya /Kriyopaayah/ (Kriya-upaayah) another name for anavopaya, one of the four upaya sadhanas of tantra; see Anavopaya; see Upaya. क्रियोपायः

Krodha /Krodhah/ anger, wrath, aggression; see Shadvairi. क्रोधः

Krodhana /Krodhanam/ wrathful, passionate, angry, irascible, hot-tempered. क्रोधनम्

Kruddha /Kruddhah/ angry, furious. क्रुद्धः

Kruramati /Krooramatih/ one with a cruel mind or intention. क्रूरमतिः

Kshama /Kshamah/ patient, enduring; adequate, competent, able, fit. क्षमः

Kshama /Kshamaa/ patience, indulgence, forbearance; forgiveness; the Earth; epithet of Durga. क्षमा

Kshama Loka /Kshamaa Lokah/ the lowest of the 14 lokas of Vishnu and the highest of the 14 lokas of Rudra according to the Shaiva scriptures; see Loka. क्षमा लोकः

Kshana /Kshanam/ twinkling of an eye, moment, opportunity. क्षणम्

Kshanti /Kshaantih/ forgiveness. क्षान्तिः

Kshara /Ksharam/ perishable; that which decays; see Akshara. क्षरम्

Kshatra /Kshatram/ power, supremacy, dominion, reigning or military order. क्षेत्रम्

Kshatra Dharma /Kshaatra Dharmah/ code of life and conduct of the warrior class. क्षात्र धर्मः

Kshatriya /Kshatriyah/ the kingly or warrior caste, one of the four divisions of the caste system in

India; one who protects others from injury; see Varna. क्षत्रियः

Kshatriya Vidya /Kshatriya

Vidyaa/ military science of the warrior caste. क्षत्रिय विद्या

Kshaya /Kshayah/ destruction; decay; fall, end. क्षयः

Kshetra /Kshetram/ field, ground; place of origin, womb; sphere of action; the body; the mind; dimension; field of influence; place; chakra trigger points located in the frontal psychic passage. क्षेत्रम्

Kshetrajna /Kshetra-jnah/ the knower of the body, field or dimension; the soul; the immanent aspect of the supreme self. क्षेत्रज्ञः

Kshetrakshetrajnavibhagayoga /Kshetra-kshetrajna-vibhaagayogah/ 'yoga of the distinction between the field and the knower of the field', the 13th chapter of the *Bhagavad Gita* moves from desire and embodiment (the field) via humility, non-attachment and constancy in knowledge of the self, to seeing the supreme existing equally in all beings. क्षेत्रक्षेत्रज्ञविभागयोगः

Kshina /Ksheena/ powerless, weak; thin, diminished, worn away. क्षीण

Kshinavritti /Ksheena-vrittih/ a person who has weakened the modifications of mind (vrittis). क्षीणवृत्तिः

Kshipati casts, throws (a glance), puts; strikes, insults, reviles; destroys; passes (time). क्षिपति

Kshiapta /Kshiptah/ wandering, dissipated or scattered state of

mind (due to the overpowering force of rajas), the second of the five states of mind; see Manas. क्षिप्तः

Kshiti /Kshitih/ Earth. क्षितिः

Kshobha to shake or tremble, to be agitated or disturbed; to be unsteady; to stumble. क्षोभ

Kshubhita /Kshubhitah/ shaken; agitated; afraid; enraged. क्षुभितः

Kshudra little or minute; miserable; bad. क्षुद्र

Kshudra Brahmanda /Kshudra Brahmaandah/ microcosm; human body. क्षुद्र ब्रह्माण्डः

Kshut hunger. क्षुत्

Kubera /Kuberah/ the god of wealth and treasure and the regent of the northern quarter with his abode in Kailash. He is represented as being bodily deformed, having three legs, only eight teeth and a yellow mark in place of one eye; see Yaksha. कुबेरः

Kucharya /Kucharyaa/ evil conduct. कुचर्या

Kukarma bad deeds via which one descends to lower consciousness and eventually even births and lives as animals or other lower life forms. कुकर्म

Kula family, lineage, race; collection, herd, troop, multitude; abode. कुल

Kuladharmā /Kula-dharmah/ duty to the family. कुलधर्मः

Kula Kundalini /Kula Kundalinee/ the primordial cosmic energy located in the individual; see Kundalini. कुल कुण्डलिनी

Kumara /Kumaarah/ child, boy, youth; prince; son; the four mental sons of Brahma, the crea-

tor, named Sanaka, Sanandan, Sanatana and Sanat Kumar; see Kartikeya. कुमारः

Kumari /Kumaaree/ young girl; virgin. कुमारी

Kumari Pujanam /Kumaaree Poojanam/ worship of young girls as symbols of Shakti. कुमारी पूजनम्



Kumbha /Kumbhah/ a pot; in yoga it means closing the nostrils and mouth, to suspend the breath. कुम्भः

Kumbhamela /Kumbha-melaa/ huge bathing festival held at four auspicious places on the river Ganges (Ganga) every 12 years when Jupiter enters the house of Aries and the Sun enters the house of Capricorn. The pot (kumbha) of nectar (amrit) that was found after churning the ocean was placed on Earth in these four places, viz. Nasik, Ujjain, Haridvar and Allahabad (the modern name for Prayaga). Millions of devotees attend the gatherings and the heads of the sannyasa traditions meet; see Atmic Triveni; see Jyotish Shastra; see Sannyasa. कुम्भमेला



Kumbhaka /Kumbhakah/ internal or external retention of breath, a conscious process practised with shatkarma, asana, pranayama, mudra and bandha that aims at either retaining breath within the body (antarkumbhaka) or keeping it outside the body (bahir or bahya kumbhaka). It is a spontaneous process accompanying samadhi states; see Kevala Kumbhaka. कुम्भकः

Kumbhakarna so called because his ears were like pots (kumbha) in that whatever flowed into them never came out, i.e. he kept secrets. He was the brother of the demon king Ravana. While requesting a boon from the gods, instead of Indrapada (heaven) he asked for nidrapada (state of sleep), which was readily granted to him. It is said that he sleeps for six months at a time and then wakes up for only one day. कुम्भकर्ण

Kumbhipaka /Kumbheepaakah/ a hell where sinners are baked like an earthen pot; see Loka. कुम्भीपाकः

Kunda /Kundah/ a kind of jasmine (white and delicate); epithet of Vishnu. कुन्दः

Kunda /Kundah/ cavity; vessel; pit; a pit made to kindle the sacrificial fire at a yajna or a copper pot to hold such a fire. कुण्डः

Kundala Keshha curly-haired. कुण्डल केश

Kundalini /Kundalinee/ literally 'coiled', circular, spiral, winding, coiling (like a serpent); spiritual energy; evolutionary potential related to the capacity and con-

sciousness of human beings; the form of divine cosmic energy lying dormant in mooladhara chakra which can rise to sahasrara; epithet of Varuna, regent of the ocean; see Granthi; see Samarasatva; see Udghata. कुण्डलिनी



Kundalini Shakti /Kundalinee Shaktih/ Devi described as the potential energy of a human being dormant in mooladhara chakra, which, when awakened, works to awaken the chakras, resulting in progressive enlightenment; see Samarasatva; see Sushumna Nadi. कुण्डलिनी शक्ति:

Kundalini Yoga /Kundalinee Yogah/ path of yoga which awakens the dormant spiritual force; see Kriya Yoga. कुण्डलिनी योग:

Kunjali Kriya /Kunjala Kriyaa/ cleansing the stomach by voluntary vomiting using warm saline water, a form of dhauti; see Shatkarma; see Vamana Dhauti. कुञ्जलि क्रिया

Kunti /Kuntee/ daughter of Yadava and the first wife of Pandu (who was unable to beget sons to continue the royal line). However, as a child, through devoted service to Sage Durvasa, Kunti received the power to invoke the deities Surya, Yama, Vayu and Indra for the births of Karna, Yudhishthira, Bhima and Arjuna respectively. She also invoked the Ashwinai to

enable Pandu's other wife Madri to bear Nakula and Sahadeva; see Mahabharata. कुन्ती

Kurma /Koormah/ a tortoise; see Avatara. कूर्म:

Kurma Nadi /Koorma Naadee/ psychic pathway in the throat. कूर्म नाडी

Kurma Prana /Koorma Praanah/ minor prana responsible for opening and closing the eyes, blinking, and controlling the movement of the eyelids to prevent foreign matter or excessive light from entering the eye; see Upaprana. कूर्म प्राण:

Kuru clan of the opponents of the Pandava princes in the Mahabharata epic. कुरु

Kurukshetra /Kurukshetram/ a city in the modern state of India, Hariyana, scene of the epic battle recorded in the Mahabharata; used to refer to a place of struggle in everyone's life; everyone's inner battleground. कुरुक्षेत्रम्

Kusha /Kushah/ sacred grass used for ritualistic purposes; see Darbha. कुश:

Kushmandi /Kushmaandee/ verses from the Yajurveda; see Richa; see Yajuh. कुष्माण्डी

Kuta /Kootah/ peak; refers to the three different sections of the Panchadashakshari mantra: vagbhavakuta, kamarajakuta and saktikuta, the peaks of speech, desire and power respectively; steady. कूट:

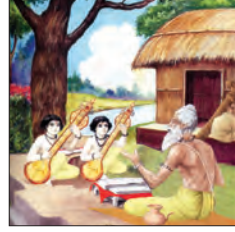
Kutastha /Koota-sthah/ absolute changelessness; the one who is found without exception in all creatures from Brahma, the

creator, down to ants, and who is shining as the self, dwelling as the witness in all creatures; rock-seated; unchanging; another name for Brahman; established at the top; what stands above and beyond illusion; firm being; kuta means immoveable, stha means to stand; the seer, or the inner principle in us, awakened during meditation. कूटस्थः

Kutastha Chaitanya /Kootastha Chaitanyam/ inner self; individual consciousness destitute of egoism. कूटस्थ चैतन्यम्

Kutir /Kuteeram/ small hut; simple dwelling. कुटीरम्

Kutichaka /Kuteechakah/ 'hut dweller', first stage of sannyasa where one lives simply and serves the guru for 12 years; see Sannyasa. कुटीचकः



L

Pronunciation

ल् l – as in love

Labdha Chakshu /Labdha Chakshuh/
endowed with supernatural sight.
लब्ध चक्षुः

Labha /Laabhah/ gain, benefit; one
of Ganesha's sons; see Ganesha;
see Shubha. लाभः

Labhati catches, seizes; obtains,
gets, meets with, finds, receives,
has; perceives, sees, knows. लभति

Labhava /Laaghavam/ according
to *Hatha Yoga Pradipika*, it is
the lightness of body gained
through the practice of asana;
according to *Gheranda Samhita*
it is the lightness gained from
pranayama. लाघवम्

Laghima /Laghimaa/ lightness;
the power of making the body
light; reducing the weight of the
body at will; one of the eight
major siddhis of yoga practice;
see Siddhi. लघिमा

Laghu short form; light, not
heavy; little, small, diminutive;
easy, not difficult; soft, low, gentle;
pleasant, desirable. लघु

Laghu Hasta /Laghu Hastah/
light-handed; clever, dextrous,
expert; active, agile. लघु हस्तः

Laghu Kaya /Laghu Kaayah/
light-bodied. लघु कायः

Laghukrama /Laghu-kramah/
having a light step; going
quickly. लघुक्रमः

Laghu Shankhaprakshalana

/Laghu Shankha-
prakshaalanam/ a light, short
form of the practice of shankha-
prakshalana, in which the di-
gestive tract from mouth to
anus is washed by drinking
six glasses of saline water and
practising a series of five asana;
a modified form of dhauti; see
Shatkarma. लघु शंखप्रक्षालनम्

Lajja /Lajjaa/ shyness, bashfulness,
embarrassment; a quality of Devi.
लज्जा

Lakini /Laakinee/ goddess of mani-
pura chakra, benefactress of all.
लाकिनी



Lakshana /Lakshanam/ mark, sign,
characteristic, name, indication;
definition; kind, sort; aim, object.
लक्षणम्

Lakshana Vritti /Lakshana

Vrittih/ the inherent power in
a sound which gives rise to a
thought of certain qualities like
name, form, etc. that are directly

or indirectly associated with it; indicative statement. लक्षण वृत्ति:

Lakshya /Lakshyam/ aim; stage; something to be looked at or observed; visible, perceptible; point of concentration; target. लक्ष्यम्

Lakshyarthā /Lakshya-artha/ implied meaning; see Maha Vakya. लक्ष्यार्थ

Lakshmana /Lakshmanah/ a hero of the epic *Ramayana*, the brother of Rama whom he accompanied into exile; see Balarama. लक्ष्मणः

Lakshmana Rekha /Lakshmana Rekhaa/ the protective line, circle or boundary drawn by Lakshmana when he left Sita alone to search for Rama. Her sense of duty caused her to overstep the boundary, whereupon she was kidnapped by the terrorist Ravana; see Ramacharitanamasa. लक्ष्मण रेखा

Lakshmi /Lakshmee/ wealth; good fortune, good luck; loveliness, grace; success, accomplishment; the goddess of fortune, prosperity and beauty, and the wife of Vishnu, she is said to have sprung from the ocean along with other precious 'jewels' when it was churned for nectar by the gods and demons; creative power of manipura chakra; see Shakta. लक्ष्मी



Lakshmi Narayan Mahayajna

/Lakshmee Naaraayana Mahaa-yajnah/ a yajna conducted annually in Munger, India, from 8–12th September invoking Lakshmi and her consort Vishnu for wealth, good fortune, success, accomplishment, prosperity and beauty; see Narayana. लक्ष्मी नारायण महायज्ञः



Lalana /Lalanaa/ minor chakra at the back of the throat above the palate where nectar (amrit) can be collected as it falls from bindu visarga; the tongue; a wanton woman. ललना

Lalata /Lalaatam/ forehead. ललाटम्

Lalita sportive, lovely, innocent, simple. ललित

Lalita /Lalita/ a wanton woman; epithet of Durga and Parvati; the goddess Lalita is red-coloured, denoting energy, and is hymned in the *Shri Lalita Pancharatnam* of Adi Shankaracharya as the prime cause of creation, protection and destruction of the universe; the esoteric goddess of Shri Yantra. ललिता

Lam bija mantra of the earth element and therefore mooladhara chakra; see Mahabhuta. लं, (लम्)

Lambodara /Lambodarah/ (Lambadarah) lamba means hanging down and udara means belly – literally 'big-bellied'; epithet of Ganesha. लम्बोदरः

Langoti /Langotee/ loincloth. लंगोटी
Lanka /Lankaa/ name of the island residence of Ravana, presently called Sri Lanka; see Rama-charitamanasa. लङ्का
Laukika earthly; everyday life; mundane; relating to phenomenal reality; worldly, terrestrial; common, ordinary, customary. लौकिक
Laukikagni /Laukika-agnih/ a domestic fire e.g. in a kitchen stove; household lighting etc. लौकिकाग्निः
Lauliki /Laulikee/ a hatha yoga practice which stimulates the digestive fire and manipura chakra; the name of nauli in *Gherand Samhita*; see Shatkarma, Shatkriya. लौलिकी
Laulya fickleness, unsteadiness, inconstancy; eagerness, eager desire; greed; lustfulness, excessive passion or desire. लौल्य
Laxman see Lakshmana. लक्ष्मणः
Laxmi see Lakshmi. लक्ष्मी
Laya dissolution, solution; disappearance, extinction, destruction; union, fusion, melting; sticking, adherence; lurking. लय
Laya Chintana /Laya Chintanam/ concentration of the mind with a view to dissolving it; that kind of vedantic meditation where the mind is carried on progressively from grosser to subtler ideas until it is dissolved in the unmanifest Brahman, e.g. the bhutalaya chintana, the antahkaranalaya chintana and omkaralaya chintana. लय चिन्तनम्
Laya Kala /Laya Kaalah/ the time of destruction (of the universe). लय कालः

Laya Krama /Laya Kramah/ the order of the dissolution of the tattwas. लय क्रमः
Layamrita Tattwa /Laya-amrita Tattvam/ essence immersed in nectar; see Amrit. लयामृत तत्त्वम्
Laya Yoga /Laya Yogah/ yoga of conscious dissolution of individuality; a system of yoga where suspended animation takes place; the preferred technique for samadhi explained in the final chapter of *Hatha Yoga Pradipika*. लय योगः
Lepan /Lepanam/ painting the symbol or statue of the deity with sandalwood paste or fragrant water, symbolizing offering inner, positive, pure and divine qualities; see Shodashopachara Puja. लेपनम्
Leshavidya /Leshavidyaa/ trace of ignorance. लेशविद्या
Lila /Leelaa/ playful act; diversion, pleasure; activity of prakriti and its three gunas; the five actions of Paramashiva; see Panchakritya. लीला
Lilamati /Leelaa-matee/ a connotative name of the divine force for whom creation and dissolution are mere play or sport. लीलामती
Lilavilasa /Leelaa-vilasa/ the splendour of the divine sport. लीलाविलासः
Linga to be absorbed; mark, sign, characteristic; sign of gender, male organ; idol of Shiva; a naturally formed oval stone; often means the Shivalingam, an archetypal symbol; see Dhumralinga; see Hara Linga, Itarakhya Linga; see Jyotirlinga; see Shivalinga. लिङ्ग

Lingadeha /Linga-dehah/ astral body, subtle body. लिङ्गदेहः
Lingamatra /Linga-maatra/ with mark or symbol. लिङ्गमात्र
Linga Purana /Linga Puraanam/ ancient scripture describing the life of Shiva, the purushartha and the significance of Shivalingam worship; see Purana. लिङ्ग पुराणम्
Lingasharira /Linga-shareeram/ the subtle or psychic body that becomes particularly active during the dream state by creating a world of its own; the three sheaths of intelligence (vijñānamaya kosha), mind (manomaya kosha) and vital energy (prāṇamaya kosha) that constitute the subtle or psychic body. लिङ्गशरीरम्
Lingatman /Linga-atman/ (Linga-atman) subtle self. लिङ्गात्मन्
Lobha /Lobhah/ greed, desire; see Shadvairi. लोभः
Lobhana /Lobhanam/ allurements, temptation. लोभनम्
Lubhayati desire, longing for. लुभयति
Lochana /Lochanam/ seeing, sight; the eye. लोचनम्
Loka /Lokah/ open space, place, region; plane of existence, dimension; the world, earth; people, humankind; of the 28 planes of consciousness or regions most often referred to, the highest seven are called loka, the next seven are chakra, the next seven patalam and the lowest seven naraka; seven divine regions explained as being above sahasrara chakra, viz. bhuh (or jiva), bhuvah, swah, mahah, janah, tapah and satya

lokas. In the Shaiva shastras there are said to be 14 lokas of Brahman ranging from patala to satya loka. Above these are 14 lokas of Vishnu from satya to kshama loka. Above these are 28 lokas of Rudra from kshama to shuchi loka. Above these are 56 lokas from shuchi to ahimsa loka. All these lokas are subject to karmamaya and therefore laya or dissolution. Above them is kaala chakra, the abode of the viratpurusha which is eternal and subject to jñānamaya ; see Chakra; see Mahavyahriti; see Naraka; see Patalam. लोकः

Loka Dwaya /Loka Dvayam/ both worlds (heaven and earth). लोक द्वयम्

Lokasangraha /Loka-sangraha/ solidarity of the world; upliftment of society. लोकसङ्ग्रहः

Lokayata /Lokaayata/ Charvaka or materialist philosophy. लोकायत

Lokeshana /Lokeshanaa/ (Loka-eshanaa) attachment to any expectations from people or the world; attachment to one's place or to one's past; desire for name and fame; desire for popularity; see Eshana Traya. लोकेषणा

Lola tremulous; moving to and fro like a swing or pendulum; fickle; greedy. लोल



M

Pronunciation

म् m – as in map

Ma /Maa/ mother, divine mother; Lakshmi; see Shakta. मा

Mada /Madah/ arrogance; see Shadvairi. मदः

Madana /Madanah/ love; the god of love. मदनः

Madhu sweet, agreeable, delightful; sweet food or drink such as honey, milk, nectar, soma. मधु

Madhuparka /Madhuparkam/ a sweet made of honey, sugar, ghee, milk and curd, traditionally offered in worship; see Shodashopachara. मधुपर्कम्

Madhura /Madhuram/ sweet, pleasant, melodious; the feeling when the devotee looks upon God as their beloved. मधुरम्

Madhurya Bhava /Maadhurya Bhaavah/ attitude of lover and beloved towards the Lord. माधुर्य भावः



Madhushala /Madhu-shaalaa/ literally 'place where honey is kept', refers to nectar (amrit) within the body of the seeker which brings about a state of

spiritual ecstasy; a place where intoxicating herbs and liquor are served. मधुशाला

Madhuvidya /Madhu-vidyaa/ process of meditation on Brahman taking the sun (honey) as a symbol of Brahman. मधुविद्या

Madhya intermediate; interior; middle of the body; into the midst of, into; central; impartial. मध्य

Madhya Lakshya /Madhya Lakshyam/ intermediate stage; intermediate aim. मध्य लक्ष्यम्

Madhyama /Madhyamaa/ middle, intermediate sound, the second stage of nada yoga in which the meditator perceives nada and electromagnetic pulsation within the entire body, also called whispering sound (upanshu); see Nada Yoga. मध्यमा

Madhyama Vairagya

/Madhyama Vairagyam/ mediocre renunciation; not intense vairagya. मध्यम वैराग्यम्

Madri /Maadree/ the second wife of Pandu, who, with the help of Kunti, invoked the Ashwinai twins and bore Pandu two sons, Nakula and Sahadeva; see Mahabharata. माद्री

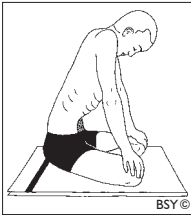
Madya /Madyam/ wine; one of the five makara of tantra; see Panchamakara. मद्यम्

Magadha /Magadhah/ a place in south Bihar and the name of its people. मगधः

Magha /Maagghah/ 11th lunar month according to the Hindu almanac, corresponding to January/February; see Masa; see Ritu; see Shishira. माघः

Maha /Mahaa/ great; noble; big. महा
Maha Akasha /Mahaa Aakaashah/ great space; third intermediate space of the five subtle spaces of vyoma panchaka, which is described as being bright like the middle of the sun; see Vyoma Panchaka Dharana. महा आकाशः

Maha Bandha /Mahaa Bandhah/ the great lock, a combination of jalandhara bandha, uddiyana bandha and moolabandha, practised with external kumbhaka; see Bandha. महा बन्धः



Mahabharata /Mahaa-bhaaratam/ epic of ancient India said to be composed by Vyasa, involving the history and consequences of the great battle between the Kaurava and Pandava princes. It describes the rivalries and contests of the five sons of Pandu and the 100 sons of Dhritarashtra. It consists of 18 sections and the *Bhagavad Gita* is a part of it; see Kaurava; see Krishna; see Pandava. महाभारतम्

Maha Bhashya /Mahaa

Bhaashyam/ a great commentary; particularly the great commentary of Patanjali on the sutras of Panini, which explain Sanskrit grammar. महा भाष्यम्

Maha Bhava /Mahaa Bhaavah/ the highest type of self-dedication to the divine (as represented by Shri Radha in Vaishnava symbolism); see Radha. महा भावः

Mahabheda Mudra /Mahaa-bheda Mudraa/ 'great piercing attitude', it aims to pierce mooladhara chakra and channel the kundalini energy upwards; in kriya yoga it includes jalandhara bandha, uddiyana bandha and moolabandha with concentration on the breath and rotation of awareness through specific nadis and energy centres; see Mudra. महाभेद मुद्रा

Mahabhuta /Mahaa-bhoota/ the great elements:space, air, fire, water and earth; see Pancha Mahabhuta. महाभूत

Mahabodhi /Mahaa-bodhi/ Buddha, literally 'the great awakening'. महाबोधि

Mahadeva /Mahaa-devah/ name of Shiva. महादेवः

Mahah Loka /Mahah Lokah/ one of the seven higher dimensions of consciousness; plane of saints and siddhas; see Loka. महः लोकः

Mahakala /Mahaa-kaalah/ literally 'great or endless time'; cosmic time; timelessness; Shiva in his aspect of the destroyer. महाकालः

Mahakaleshvara /Mahaa-kaaleshvarah/ (Mahaa-kaala-eeshvarah) one of the 12 jyotir-

linga worshipped in India; see Jyotirlinga. महाकालेश्वरः

Maha Kalpa /Mahaa Kalpah/ the great cycle, 100 years of Brahma, when the whole universe is dissolved in the unmanifest state; see Mahapralaya. महा कल्पः

Mahakalpitajagat /Mahaa-kalpita-jagat/ the world created by the mind or imagination. महाकल्पितजगत्

Mahakasha see Maha Akasha. महाकाशः

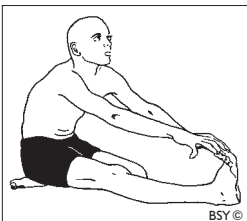
Maha Moha /Mahaa Mohah/ great infatuation (of mind); epithet of Durga. महा मोहः

Mahamrityunjaya /Mahaa-mrityunjayah/ literally 'the great one who is victorious over death'; a form of Shiva. महामृत्युञ्जयः

Mahamrityunjaya Mantra

/Mahaa-mrityunjaya Mantrah/ the 'great victory over death' mantra, used to avoid calamities. महामृत्युञ्जय मन्त्रः

Maha Mudra /Mahaa Mudraa/ 'great attitude', in this sitting posture the apertures at the top and bottom of the trunk are held fast and sealed. In kriya yoga it combines moolabandha, akashi mudra, khechari mudra and shambhavi mudra along with rotation of awareness through specific nadis and energy centres (chakras); see Mudra. महा मुद्रा



Mahan /Mahaan/ 'the great', according to Sankhya philosophy the first evolute from prakriti which reflects the consciousness of purusha into the inert material world, also known as mahat, Brahma and Hiranyagarbha; see Mahat. महान्

Maha Nidra /Mahaa Nidraa/ literally 'the great sleep', the real sleep: death. महा निद्रा

Maha Nirvana /Mahaa Nirvaanah/ total extinction of individuality according to Buddhist philosophy; see Nirvana. महा निर्वाणः

Mahapralaya /Mahaa-pralayah/ the great dissolution or dematerialization of everything. This has occurred 27 times according to some sources; see Pralaya; see Manvantara. महाप्रलयः

Maha Prana /Mahaa Praanah/ prana in its cosmic unmanifest aspect. महा प्राणः

Mahapurusha /Mahaa-purushah/ great man; sage; person who has realized the totality of consciousness. महापुरुषः

Mahaurava /Mahaa-rauravah/ the great hell where sinners are suspended over continually burning fires; see Loka. महारौरवः

Maharitvij /Mahaa-ritvij/ one of the four main priests in a Shrauta Yajna: chief priest of the group: Hotri, Udgatri, Adhvaryu and Brahman in a Shrauta Yajna. महाऋत्विज्

Maha Rishi /Maharshih/ literally 'great seer'; a great sage or saint; singer of vedic hymns. The classical list of Maharshis includes Marichi, Atri, Angiras, Pulatsya,

Pulah, Kratu, Vasishtha, Daksha (Prachetas), Bhrigu and Narada; see Manu; see Prajapati. महर्षिः

Mahas /Mahaas/ greatness; numerousness; infiniteness; sacred knowledge. महास्

Maha Samadhi /Mahaa

Samaadhih/ final liberation experienced on the departure of the spirit from the body; death; see Samadhi. महा समाधिः

Maha Shakti /Mahaa Shaktih/ the great energy; kundalini. महा शक्तिः

Mahasoma Yajna /Mahaa-soma Yajnah/ large scale soma yajnas like Rajasooya Yajna, Ashwamedha Yajna and Vishvajeet Yajna. महासोम यज्ञः

Mahatala /Mahaa-talah/ the sixth centre of the instinctive or animal body below mooladhara chakra; see Loka; see Patalam. महातलः

Maha Tattwa /Mahaa Tattvam/ literally 'the great element', the third of 25 principles of Sankhya; of great essence; see Mahat. महा तत्त्वम्

Mahatma /Mahaatmaa/ (Mahaa-aatmaa) literally 'great soul'; used with reference to a person who has destroyed the ego and realized the self as one with all; high-souled, high-minded, magnanimous, noble; supreme consciousness, supreme spirit. महात्मा

Maha Vakya /Mahaa Vaakyam/ four great statements of the Upanishads, viz. 1. Prajnanam Brahma: Consciousness is Brahman 2. Aham Brahmasmi: I am Brahman 3. Tat Twam Asi: You are That 4. Ayam Atma Brahma: The soul (atma) is

Brahman. Continuous meditation (nididhyasanam) on these mantras can lead the qualified aspirant directly to realization; any continuous composition or literary work. महा वाक्यम्

Mahavedi /Mahaa-vedeeh/ the large section of a yajnasala to the east of the place where the main proceedings of a shrauta yajna take place; see Pragvansha; see Yajnasala. महावेदीः

Maha Videha /Mahaa Videhah/ name of a certain state or condition of the mind where one loses body consciousness, according to yoga philosophy. महा विदेहः

Mahavidya /Mahaa-vidyaa/ great knowledge; ten forms of Shakti representing the subtle teachings of shakti tantra: Kali, Tara, Bhuvaneshwari, Shodashi (also known as Shri Devi, Kameshwari, Tripura Sundari and Shri Vidya), Bhairavi, Chinnamasta, Dhumavati, Vagala (also known as Bagalamukhi), Matangi and Kamala. महाविद्या

Mahavir /Mahaa-veerah/ literally 'great hero'; an enlightened leader of the Jaina tradition; see Jaina. महावीरः

Maha Vrata /Mahaa Vratam/ literally 'great vow'; great spiritual observance; Jaina monks and nuns are renowned for their very devotional observance of such vows. In the *Yoga Sutras*, Rishi Patanjali explains that observing the yamas universally without regard for circumstance, time or place transforms them into maha vrata. महा व्रतम्

Mahavyahriti /Mahaa-vyaahritih/ the seven worlds: bhuh (or jiva), bhuvah, swah (suvah), maha, janah, tapah and satya (or Brahma) lokas; see Loka; see Sapta Vyahriti. महाव्याहृतिः

Mahayana /Mahaa-yaanam/ the great path; in Buddhism, after Buddha's maha samadhi his followers at first followed the great path which aims for liberation of all creatures. Later there was a split, the smaller path, hinayana, aims for liberation of the individual practitioner. महायानम्

Maha Yatra /Mahaa-Yaatraa/ the great pilgrimage, the pilgrimage to Varanasi (Benares). महा यात्रा

Mahayogin /Mahaa-yogin/ 'great yogi', epithet of Shiva and Vishnu. महायोगिन्

Mahendra /Mahendrah/ (Mahaa-indrah) literally 'the great Indra'; great leader; name of a mountain. महेन्द्रः

Maheshvara /Maheshvarah/ (Mahaa-eeshvarah) great lord, sovereign; name of Shiva; name of Vishnu; see Ishvara. महेश्वरः

Mahodaya /Mahodayah/ (Mahaa-udayah) literally 'great sunrise', the great dawning; birth of our consciousness; respectable. महोदयः

Mahanta head of a matha; see Matha. महन्त

Mahat great; greater mind; the great principle; the total mind which includes manas, buddhi, chitta and ahamkara; universal intellect (also called buddhi); in Sankhya philosophy mahat is the first product from prakriti's

process of manifestation and reflects the consciousness of purusha into the material realm of prakriti's evolutes; big, large, vast; ample, abundant; long, extended, extensive; epithet of Shiva. महत्

Mahatah Parah beyond the great, greater than the great; above the reach of the intellect. महतः परः

Mahatvakanksha /Mahattvaakaankshaa/ ambition; a desire that manifests in the realm of mahat, the greater mind, or buddhi. महत्वाकांक्षा

Mahima /Mahimaa/ greatness; glory, majesty, dignity; might, power; high or exalted rank or position; one of the eight major siddhis, the power of increasing size at will; see Siddhi. महिमा

Maithuna physical union; fusion of male and female energies; one of the five makara of tantra; the first basic instinct; copulation; see Panchamakara; see Pravritih. मैथुन

Maitra a high state of existence; Brahman; intimate connection or association, union, contact; belonging to or given by a friend; friendly, well-disposed, amicable, kind. मैत्र

Maitraka friendship. मैत्रक

Maitri /Maitree/ friendliness. मैत्री

Majja /Majjaa/ bone marrow; the pith in plants. मज्जा

Makara /Makaarah/ the letter 'M'; the mystic syllable 'M', the third letter that concludes Aum or the original sound (pranava nada); indicator of the unconscious state of mind close to samadhi (sushupti avastha); the first letter

of the five M's (panchamakara) of tantra. मकारः

Makara dolphin or crocodile, the symbolic animal associated with swadishthana chakra; emblem of the god Kama. मकर

Makar Sankranti /Makara

Sankraantih/ summer solstice, the day when the Sun starts moving towards the North, crossing the Tropic of Capricorn; see Uttarayana. मकर संक्रांतिः

Mal /Malam/ dirt; impurity of mind such as lust, greed, anger, etc.; impurities of environment. मलम्

Malinasattwa /Malinasattva/ impure sattwa; nescience or ignorance (avidya) in the individual. मलिनसत्त्व

Mala, Malika /Maalaa, Maalikaa/ wreath, garland, necklace; rosary; in yoga a mala may be made of beads of various substances such as tulsi, rudraksha, sandalwood (chandan), crystal (sphatika). One function is to aid mantra repetition, another is to store energy vibrations; series. माला, मलिका

Malya /Maalya/ wreath, garland. माल्य

Mallikarjuna /Mallikaarjunah/ the place where Shiva and Parvati exist together. मल्लिकार्जुनः

Mamakara /Mamakaara/ mineness; the thought 'this is mine' in relation to the body and the things connected with it, such as spouse, children, relations, friends, house, wealth, etc. ममकार

Mamata /Mamataa/ feeling of mineness, sense of ownership, self-interest and selfishness;

pride, arrogance; self-sufficiency; individuality. ममता

Mamsa /Maamsa/ flesh; one of the five makara of tantra; see Panchamakara. मांस

Man, Manati /Maan, Maanati/ to be proud; to worship. मान्, मानति

Manas finite mind, rational mind; the mind concerned with senses, thought and counter-thought; perception, intelligence; the internal organ of perception and cognition; the individual mind having the creative power and faculty of attention, selection and rejection; mind classified in five stages, viz. 1. dull (mudha) 2. scattered (kshipta) 3. oscillating (vikshipta) 4. one-pointed (ekagrata) 5. cessation (nirodha). Once the mind has attained the vikshipta state one is considered eligible for yoga; heart, understanding. मनस्

Manana /Mananam/ thinking, cognition, reflection, intelligence, understanding; inference arrived at by reasoning; focusing the mind on one thought; learning by heart; meditation on the eternal verities; second of the three steps on the path of knowledge in vedantic sadhana, the other two being shravana and nididhyasana; see Maha Vakya. मननम्

Mananashakti /Manana-shaktih/ power of reflection and concentration. मननशक्तिः

Mananat /Mananaat/ from reflection or introspection; pondering repeatedly. मननात्

Manas Chakra /Maanasa Chakram/ nervous plexus situated

between the navel and the heart.
मानस चक्रम्

Manaschatustaya /Manas-
chatustayam/ the fourfold mind;
four forms of manifest conscious-
ness: manas, buddhi, chitta and
ahamkara. मनस्चतुष्टयम्

Manasah Manah 'mind of mind',
the inner ruler or the self,
Brahman. मनसः मनः

Manasaputra /Maanasa-putrah/
'mental son', mentally conceived.
मानसपुत्रः

Manasashakti /Maanasa-shaktih/
mental or lunar energy. मानसशक्तिः

Manasa Snana /Maanasa
Snaanam/ mental bath; a service
or rite of worship. मानस स्नानम्

Manasa Tattwa /Maanasa Tattvam/
element representing the mind.
मानस तत्त्वम्

Manasi /Maanasee/ mental. मानसी

Manasika Japa /Maanasika
Japah/ mental repetition of a
mantra. मानसिक जपः

Manasika Kriya /Maanasika
Kriyaa/ mental action. मानसिक
क्रिया

Manasika Puja /Maanasika
Poojaa/ mental worship. मानसिक
पूजा

Manasika Shakti /Maanasika
Shaktih/ power of the mind;
intelligence, understanding.
मानसिक शक्तिः

Manobhava /Manobhaavah/
mind-born; god of love, love.
मनोभावः

Manodharma /Manodharmah/
natural attributes or properties of
the mind. मनोधर्मः

Manogata existing in the mind.
मनोगत

Manojavitvam speed of the mind.
मनोजवित्वं

Manolaya /Manolayah/ involution
and dissolution of the mind into
its cause. मनोलयः

Manomaya Kosha /Manomaya
Koshah/ mental sheath or body;
one of the five sheaths (kosha)
covering the self. It is investiga-
ted with the aid of pratyahara
and dharana techniques and
manifests in the dream state and
during meditation. One realizes
it through various manifestations
of mental power and original
thinking; mental body, mental
sphere of life and awareness; see
Pancha Kosha; see Lingasharira.
मनोमय कोषः

Manomurcha Kumbhaka
/Manomoorchhaa Kumbhakah/
retention of breath wherein the
mind lapses into unconsciousness;
a variety of pralaya. मनोमूर्च्छा कुम्भकः

Manonasha /Manonaashah/ dis-
solution of the conditioned mind,
destruction of the mind (enabling
one to see beyond it); see Pancha
Kosha. मनोनाशः

Manonmani /Manonmanee/
(Mana-unmanee) absence of in-
dividual mind. मनोन्मनी

Manorajya /Manorajya/ building
castles in the air; mental king-
dom; the realm of fancy. मनोराज्य

Manoratha /Manorathah/ desire
of the mind. मनोरथः

Manovikar /Manovikaarah/ men-
tal toxins; aberrations of the
mind; modifications of the mind.
मनोविकारः

Mandala /Mandalah/ area, zone;
circular or round pictorial re-

presentation; orb, globe, wheel, ring, disc; troop, group, a collection; a division of the *Rigveda*; diagram within a circumference symbolizing the deeper aspects of the human psyche and capable of invoking cosmic power; complex geometric symbol merging macrocosmic and microcosmic realities; see Tantra. मण्डलः



Mandana Mishra /Mandana Mishrah/ also known as Vishvarupa, a famous scholar and champion of Purva Mimamsa and vedic rituals and the husband of Ubhaya Bharati. He was defeated in debate by Adi Shankaracharya and became one of his foremost disciples with the name Sureshvaracharya and was the first pontiff of Shringeri Matha after his master; see Mimamsa. मण्डन मिश्रः

Mandap /Mandapah/ tent; hall; pavilion; a covered place for guests to sit in during a yajna. मण्डपः

Mandara name of a mountain used by the gods and demons as a churning rod when they churned the cosmic ocean. मन्दर

Mandir /Mandiram/ temple. मन्दिरम्

Manduka /Mandookah/ frog. मण्डूकः

Manduki Mudra /Maandukee Mudraa/ 'frog attitude', a mudra by which youthfulness of body can be attained; in kriya yoga a technique which sensitizes one

to the subtle body; see Mudra. माण्डुकी मुद्रा

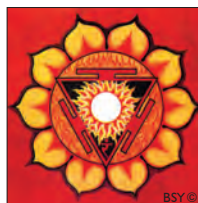
Mandukya Upanishad

/Maandookya Upanishad/ one of the major Upanishads which describes the three states of consciousness represented by the three sacred letters composing Aum and the fourth which unites yet transcends them; see Ayam Atma Brahma; see Jagrat; see Sushupti; see Swapna; see Turiya. माण्डूक्य उपनिषद्

Mangalasutra /Mangala-sootram/ traditional mala or necklace of black pearl beads which the husband gives to the wife during the marriage ceremony. मंगलसूत्रम्

Mani /Manih/ globule; pearl, jewel, ornament, amulet. मणिः

Manikarnika /Manikarnikaa/ a cremation ground on the banks of the river Ganga in Kashi (Varanasi) where Devi dropped her earring. It is believed that Lord Shiva bestows liberation (mukti) on a person cremated there; an earring with a pearl. मणिकर्णिका



Manipura Chakra /Manipura Chakram/ psychic/pranic centre situated behind the navel in the spinal column, corresponding to the solar plexus and associated with vitality and energy; centre of willpower; literally 'city of

jewels'; see Chakra; see Ram; see Sankalpa. मणिपुर चक्रम्

Manisha /Maneeshaa/ independent power of thinking, reflection and wisdom; hymn, prayer. मनीषा

Manishi /Maneeshee/ a thinker. मनीषी

Mantra /Mantrah/ subtle sound vibration; tantric tool which liberates energy from the confines of mundane awareness and expands the consciousness when repeated; a word or sentence propounded by liberated souls to help spiritual aspirants and ordinary people in gaining perfection, health or supernatural powers; vedic hymn; a sacred text; word of power; divine power transmitted through word; incantation; one of the three powers (shaktis) of a ruler (the other two are prabhava and utsaha); see Mananat; see Tantra. मन्त्रः

Mantra Chaitanya the dormant potency of a mantra. मन्त्र चैतन्य

Mantra Diksha /Mantra Deekshaa/ initiation through mantra. मन्त्र दीक्षा

Mantrakara /Mantrakaarah/ the author of vedic hymns. मन्त्रकारः

Mantra Pushpa /Mantra Pushpam/ literally 'mantra flowers'; a selfless offering of the results of sadhana mantras and rites to the deity; see Shodashopachara Puja मन्त्र पुष्पम्

Mantra Shakti /Mantra Shaktih/ the potency of any mantra; one of the three shaktis or powers of a ruler (the other two being prabhava and utsaha). मन्त्र शक्तिः

Mantra Shastra /Mantra Shaastram/ scriptures on mantra. मन्त्र शास्त्रम्

Mantra Siddhi /Mantra Siddhih/ the accomplishment, knowledge or power achieved through mantra sadhana. मन्त्र सिद्धिः

Mantravan /Mantravaan/ mastering the vedic texts; knowing spells. मन्त्रवान्

Mantra Yoga /Mantra Yogah/ path of yoga which liberates the mind through sound vibration. मन्त्र योगः

Manu /Manuh/ the first law-giver to whom the code of laws known as *Manu Smriti* is ascribed; name of a celebrated personage regarded as being the representative and father of the human race (sometimes regarded as one of the divine beings); the appellation or generic name of 14 beings associated with the 14 creations and dissolutions of everything, the first Manu created the 10 Prajapatis or Maharshis. There are 14 Manus in all, with each starting a Manvantara. We are in the 7th Manvantar according to the *Manu Smriti* and 7 more are still to come. The name of the Manus are: 1. Swayambhuva 2. Swarochisha 3. Auttami 4. Tamasa 5. Raivata 6. Chakshusha 7. Vaivasvata 8. Savarni 9. Dakshasavarni 10. Brahmasavarni 11. Dharmasavarni 12. Rudrasavarni 13. Rochya Daivsavarni 14. Indrasavarni; see Maha Rishi; see Manvantara; see Prajapati. मनुः

Manushya /Manushyah/ human being; mortal; a male. मनुष्यः

Manushya Jati /Manushya Jaatih/ humankind, human race. मनुष्य जातिः

Manushya Yajna /Manushya Yajnah/ 'sacrifice to be offered to men', hospitality or hospitable reception of guests is one of the five prescribed daily acts of a householder, also called nriyajna and atithi yajna; see Pancha Mahayajna. मनुष्य यज्ञः

Manu Smriti /Manu Smritih/ a highly respected book on the code of conduct (dharma shastra), indicating one's duty to self and society, and defining the worthwhile aims of life (purushartha). It was compiled by Bhṛigu, believed to be a disciple of Manu; literally 'a text based on memories of the teachings of Manu'. मनु स्मृतिः

Manvantara /Manvantaram/ the period or age of a Manu (approximately 4,320,000 human years according to the *Manu Smriti*). The first Manvantara was Swayambhuva Manu's. Now, the seventh, is Vaivasvata Manu's. The great dissolution or mahapralaya has occurred six times and likewise the new creation has also occurred seven times; see Pralaya; see Manu. मन्वन्तरम्

Manyu /Manyuh/ anger, wrath, resentment, indignation, rage; grief, sorrow, affliction; wretched or miserable state. मन्युः

Mara /Maarah/ killing, slaughter, slaying; obstacle, hindrance, opposition; god of love; spiritual death (ignorance), state of being bound to the chain of karma. मारः

Mara /Maraa/ death; Valmiki's 'mantra' which, through continued unbroken repetition,

became 'Rama' and bestowed enlightenment; see Shadurmi. मरा

Mardava /Maardavam/ mildness, tenderness, smoothness. मार्दवम्

Marga /Maargah/ track, path or way to the intended goal; search, inquiry, investigation; a means. मार्गः

Margashirsha /Maargasheersham/ ninth lunar month according to the Hindu almanac, corresponding to November/December; see Hemanta; see Masa; see Panchanga; see Ritu. मार्गशीर्षम्

Marichi /Mareechih/ name of one of the sons of Brahma, who was a sage and the father of Kashyapa; name of the sun; one of the ten prajapatis created by Manu. He had three sons: Takshan, Atri and Angiras. मरीचिः

Marjara Nyaya /Maarjaara Nyaayah/ literally 'kitten theory', which holds that the devotee is picked up and carried effortlessly by the Lord, like a mother cat carries her kitten. मार्जार न्यायः

Markandeya /Maarkandeyah/ a child-rishi devoted to Devi, originally he was destined to have a very short life, but he steadfastly held on to his mantra and the shivalingam and became one who experiences no death (chiranjeevi). Author of the *Markandeya Purana*; see Purana. मार्कण्डेयः

Markata Nyaya /Markata Nyaayah/ literally 'monkey theory', which holds that the devotee must cling to the Lord with effort, like a baby monkey clings to its mother. मर्कट न्यायः

Martanda /Maartandah/ the sun god. मार्टण्डः

Martya Loka /Martya Lokah/ the mortal world, earth plane. मर्त्य लोकः

Marut god of the wind and father of Hanuman; another word for prana. मरुत्

Maryada /Maryaadaa/ the spontaneous correct response to any situation, an attribute particularly notable in Shri Rama. मर्यादा

Maryada Purushottama

/Maryaadaa Purushottamah/ (Maryaadaa Purusha-uttamah) a person with the highest ideals; a name for Shri Rama; the best person, who never crosses the boundaries of appropriateness; a person who has spontaneously correct responses to any situation and as a result does not create discord within himself or others. मर्यादा पुरुषोत्तमः

Masa /Maasah/ month; the 12 lunar months of the Hindu almanac are Chaitra, Vaishakha, Jyeshtha, Ashada, Shravana, Bhadrapada, Ashwina, Kartika, Margashirsha, Pausha, Magha and Phalgun; see Panchanga; see Ritu; see Samvatsara. मासः

Mata opinion; considered, thought out, understood; honoured. मत

Mati /Matih/ intellect, understanding, sense, knowledge, judgement; thought, idea; belief, opinion, supposition, impression; intention, design, purpose; resolution, determination; wish, desire, inclination; mind; heart. मतिः

Matangi /Maatangee/ one of the great goddesses, she represents

playfulness and the power to transform consciousness; see Mahavidya. मातंगी

Matha monastery; the four major matha said to be established by Adi Shankaracharya in the four geographical quarters of India are 1. Shringeri Matha, located at Shringeri in the south of India 2. Sharada Matha, located at Dwarka in the west 3. Govardhan Matha, located at Puri in the east 4. Jyotirmatha, located at Badrinath in the north, originally headed by Sureshvaracharya, Hastamalakacharya, Padmapadacharya and Trotakacharya respectively. He is also said to have founded the Kanchi Matha in honour of the Devi, and to have originally installed Ubhaya Bharati as its head. Numerous smaller matha also claim him as founder. मठ

Mathura /Mathuraa/ name of an ancient town which is the birthplace of Lord Krishna, situated on the right bank of the river Yamuna; see Vasudeva. मथुरा

Matra /Maatraa/ unit of time; time interval in pronouncing a vowel; standard measure, rule; unit; moment; particle, atom, element; alone. मात्रा

Matramanameya /Maatra-maana-meyah/ knower, knowing and the known; measurer, measuring and the measured. मात्रमानमेयः

Matri /Maatri/ mother; mother as a term of respect or endearment; epithet of Lakshmi; epithet of Durga; epithet of the divine mother; ether or space; sky; the earth. मातृ

Matrika /Maatrikaa/ little mother; inheritance passed down the female line; Sanskrit syllable with intense creative potential; creative energy concealed in mantra; letters of the Sanskrit alphabet; see Akshara; see Pitrya; see Tantra. मातृका

Matsara /Matsarah/ jealousy, envy; see Shadvairi. मत्सरः

Matsarya /Maatsaryam/ jealousy; being jealous. मात्सर्यम्

Matsya /Matsyah/ fish; particular variety of fish; the king of Matsyas (name of a people and a country); an incarnation of Vishnu, who is the source and maintainance of the universe and of all things; one of the five makara of tantra; see Avatara; see Panchamakara. मत्स्यः



Matsyendra, Matsyendranath

/Matsyendra, Matsyendranaathah/ one of the founders of hatha yoga as he learned and applied the secret teachings of Lord Shiva to Parvati which he overheard while he was in the form of a fish. A great yogi and guru of Gorakhnath (Goraksha), Though a Shaivite, he is also recognized as a Buddhist saint and a guardian deity of Nepal. मत्स्येन्द्र, मत्स्येन्द्रनाथः

Matta /Mattah/ drunk; furious; delighted; amorous, in rut; mad; shouting with joy. मत्तः

Maya /Maayaa/ cause of the phe-

nomenal world; in Vedanta philosophy, the two powers of maya are: the power of veiling (avarana shakti) and the power of projection (vikshepa shakti); partial understanding; wrong or false notions about self-identity; in Sankhya philosophy, maya is represented by the words 'pradhana' or 'prakriti', meaning nature or the power of creation; illusive power; see Advaita. माया

Maya Mohajala /Maayaa Mohajala/ literally the web of illusion, the jugglery or deception set up by the infatuation of maya. माया मोहजाल

Maya Shabala Brahma /Maayaa Shabala Brahma/ another name for the Brahman conjoined with attributes, enwrapped in and coloured with maya (Saguna Brahman or Ishwara). माया शबल ब्रह्म

Mayavada /Mayaa-vaadah/ theory of illusion, doctrine of the phenomenal character of the universe; also known as mithyavada; see Shankaracharya. मायावादः

Mayavi /Maayaavee/ master magician, great juggler; Brahman. मायावी

Mayopadhi /Maayopaadhih/ (Maayaa-upaadhih) the upadhi or the apparently limiting conditions produced by maya. मायोपाधिः

Mayate to think, believe, suppose, imagine, fancy, conceive; to consider, regard, look upon; to honour, respect; to set the heart or mind on. मयते

Medha /Medhaa/ power of retaining the import of studies; in-

telligence or intellect; power of understanding; wisdom. मेधा

Medha /Medhah/ sacrifice, offering or oblation in a yajna; a sacrificial animal or victim; yajnas like ashwamedha yajna or naramedha; see Ashwamedha; see Naramedha मेधः

Medhra /Medhraa/ plexus of the pranic body, nadi plexus located just a few centimetres below the navel; see Chakra; see Prana. मेध्रा

Megha /Meghah/ cloud; multitude. मेघः

Meghakasha /Meghaakaasham/ (Megha-aakaasham) cloud-environed ether or space. मेघाकाशम्

Meghanada /Megha-naadah/ the roll of thunder at a distance which may be meditated upon. मेघ नादः

Mekhala Traya /Mekhalaa Traya/ refers to the three concentric circles surrounding the lotuses yet within the protective wall of Shri Yantra which represent various triads such as rajas, tamas and sattva; see Guna; see Tantra; see Yantra. मेखला त्रय

Menaka /Menakaa/ a nymph who was the mother of Shakuntala and wife of Vishvamitra. मेनका

Meru /Meruh/ name of a fabulous mountain consisting of gold; also known as Sumeru. मेरुः

Merudanda /Meru-dandah/ spinal column. मेरुदण्डः

Mimamsa /Meemaamsaa/ deep reflection, inquiry; name of one of the six systems (darshana) of vedic philosophy. It was originally divided into two systems: 1. the Purva or Karma Mimamsa founded by Jaimini

concerning itself chiefly with the correct interpretation of the ritual of the Veda and the settlement of dubious points in regard to vedic texts 2. the Uttara or Brahma Mimamsa ascribed to Badarayana, dealing chiefly with the nature of Brahman or the supreme spirit. Today only Purva Mimamsa is usually called Mimamsa and Uttara Mimamsa is ranked separately and called Vedanta; see Purva Mimamsa; see Shaddarshana; see Vedanta. मीमांसा

Mishrita /Mishritam/ mixed results of an action; that which works for and against one; see Karma. मिश्रितम्

Mishrita Karma mixed deeds, mixed karma; one attains human birth via this karma. मिश्रित कर्म

Mitahara /Mitaahaarah/ (Mita-aahaarah) balanced, moderate diet; one of the chief disciplines in hatha yoga. मिताहारः

Mithila /Mithilaa/ capital of the ancient kingdom of Videha, ruled by King Janaka (the father of Sita); see Ramacharitamansa. मिथिला

Mithya /Mithyaa/ false; in vain; see Jagat. मिथ्या

Mithyabhimana

/Mithyaabhimaanah/ (Mithyaa-abhimaanah) false egoism. मिथ्याभिमानः

Mithyachara /Mithyaachaarah/ (Mithyaa-aachaarah) sinful conduct; hypocrisy. मिथ्याचारः

Mithyadrishti /Mithyaa-drishtih/ the ability to see or understand that the world is unreal; vision

of the unreality of phenomena.
मिथ्यादृष्टिः

Mithyajnana /Mithyaa-jnaanam/
false knowledge. मिथ्याज्ञानम्

Mithyasambandha /Mithyaa-
sambandhah/ false relationship.
मिथ्यासम्बन्धः

Mithyavada /Mithyaa-vaadah/
the doctrine of the phenomenal
nature of this world, theory of
illusion, also known as mayavada;
see Maya. मिथ्यावादः

Mitra a friend; a name of Aditya or
the sun god. मित्र

Moda /Modah/ the second type of
bliss experienced in anandamaya
kosha; see Kosha. मोदः

Modita /Moditah/ delighted,
merry. मोदितः

Modaka /Modakam/ rice ball; a
sweetmeat in the shape of a ball.
मोदकम्

Moha /Mohah/ swoon; confusion,
delusion, error; infatuation;
attachment; state of mind; see
Shadvairi; see Shadurmi. मोहः

Mohamudgara /Mohamudgaram/
a song spontaneously composed
by Adi Shankaracharya and his
disciples urging dedication to
the eternal reality rather than to
the phenomenal reality; literally
'the rod or club to beat blind
attachment'. मोहमुद्गरम्

Moksha /Mokshah/ liberation, free-
dom, release; state of existence;
in yoga, final emancipation,
liberation from the wheel of
births and deaths, the aim of
yogic practices. मोक्षः

Mokshasannyasayoga /Moksha-
sannyasa-yogah/ 'yoga of libera-
tion by renunciation', the 18th

and final chapter of the *Bhagavad
Gita*, explaining the skilful yogic
actions of sacrifice (yajna), giving
(dana) and austerity (tapas) where
there is no desire for reward
and therefore no karma and no
bondage. मोक्षसंन्यासयोगः

Moodha see Mudha. मूढः

Moolabandha see Mulabandha.
मूलबन्धः

Mooladhara see Muladhara. मूलाधारः

Moorchha Pranayama see Murccha
Pranayama. मूर्च्छा प्राणायामः

Moordha see Murdha. मूर्ध्नी

Mouna /Maunah/ silence; measured
silence, remaining silent for a
specified span of time. मौनः

Mridanga /Mridangah/ two-sided
drum; a kind of drum or tabor;
sound which may be meditated
upon. मृदङ्गः

Mridula /Mridulah/ gentleness, ten-
derness. मृदुलः

Mriga /Mrigah/ a deer or antelope;
the vehicle of Pawan Dev, the
god of air; the symbol of anahata
chakra; see Vayu. मृगः

Mrigatrishna /Mrigatrishnaa/
mirage in the desert. मृगतृष्णा

Mrigi /Mrigee/ a female deer or
doe. मृगी

Mrigi Mudra /Mrigee Mudraa/
one of the three mudras made
with the fingers to hold obla-
tions in a yajna, so called
because it resembles a deer;
see Hamsi Mudra; see Sukari
Mudra. मृगी मुद्रा

Mritasanjivani /Mrita-sanjeevane/ a
herb to revive the dead. Hanuman
had trouble identifying it so he
brought a whole mountain peak
where it was known to grow back

to Shri Rama when it was needed to revive Lakshman. मृतसंजीवनी

Mrityu /Mrityuh/ death; the god of death (Yama); epithet of Brahma, Vishnu, Kali and Maya; the god of love; see Shadurmi. मृत्युः

Mrityubandha /Mrityu-bandhah/ 'fellow of death'; a mortal. मृत्युबन्धः

Mrityunjaya /Mrityun-jayah/ 'conqueror of death', epithet of Shiva. मृत्युञ्जयः



Mrityu Tattwa /Mrityu Tattvah/ decayable element; manifest aspect of tattwa. मृत्यु तत्त्वः

Mudha /Moodhah/ perplexed, confounded; foolish, dull, stupid; a forgetful state of mind; lowest of the five states of the mind, state of ignorance or forgetfulness of one's real nature in which tamas predominates and the mind is in such a dull state that at times thinking also ceases to manifest; see Manas. मूढः

Mudita /Muditah/ delighted, joyous, joyful; in tune with one's inner nature. मुदितः

Mudra /Mudraa/ literally means 'gesture'; physical, mental and psychic attitude which expresses and channels cosmic energy, (therefore technically bandhas are also a type of mudra); psycho-physiological posture, movement or attitude; a movement or

position made or taken by the fingers or limbs in meditation as a result of the circulation of kundalini shakti; a seal, a sealing posture; also means 'grain' which is one of the five makara of tantra; see Bandha; see Kriya Yoga; see Panchamakara. मुद्रा



Mugdhata /Mugdhataa/ the state of very deluded forgetfulness of one's real divine nature through infatuation; innocence; the state of being a simpleton. मुग्धता

Muhurta /Muhoortah/ instant; while; hour; time period equal to 48 minutes; an auspicious time. मुहूर्तः

Muhurta Jyotish /Muhoorta Jyotishah/ a highly developed science of divining which auspicious time is most favorable for attaining the optimal results as desired. In the past, emperors or kings used to use this science for fixing the time of their coronations, establishing cities, commencing invasions, etc. Today it is generally used for fixing the time of yajnas, marriages, house-warmings, etc. It is the basis of knowing when to observe fasts helpful for all round health or when to practise sadhana on days such as ekadashi, poornima, amavasya, etc. Yogis use it for establishing the right time for specific sadhanas, for leaving the

body, death, etc. In Ayurveda it is used to find the correct times for gathering certain herbs, etc. मुहूर्त ज्योतिषः

Mukha /Mukham/ mouth, face; entrance, forepart; surface, top, head. मुखम्

Mukhya /Mukhyah/ chief, principal, foremost, prominent. मुख्यः

Mukhya Samanyadhikarana

/Mukhya Saamaanya-adhikaranam/ literally 'the principal common ground'; the great vedantic statement 'I am Brahman' (Aham Brahmasmi) teaches the identity of the individual soul and the supreme being. Here the ego designated as 'I', the doer and the enjoyer, is not one with Brahman, rather it is the soul (atma) who is the basis of that 'I' that is identical with Brahman, so this 'I', the doer, is to be deprived of its fictitious environments before establishing its identity with Brahman; see Adi Shankaracharya; see Maha Vakya; see Mithyadrishti. मुख्य सामान्याधिकरणम्

Mukhyavritti /Mukhya-vrittih/ primary sense; power or shakti of words. मुख्यवृत्तिः

Mukta /Mukta/ liberated. मुक्तः

Mukta Purusha /Mukta Purushah/ person liberated from all kinds of bondage; one freed from birth and death; see Kramamukti; see Videhamukti. मुक्त पुरुषः

Mukti /Mukti/ release, liberation; according to Vedanta, liberation is due to right knowledge, or intuition of truth (tattva jnana); final absolution of the self from the chain of birth and death; see

Kramamukti; see Videhamukti. मुक्तिः

Mula /Moola/ root; basis. मूल

Mula Ajnana /Moola Ajnaanam/ primal beginningless ignorance which contains all potentialities. मूल अज्ञानम्

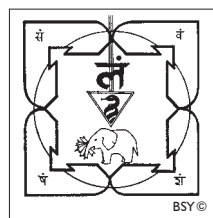
Mulabandha /Moola-bandhah/ contraction of the perineum in the male and the cervix in the female body; perineal lock; technique for locating and awakening mooladhara chakra; used to release Brahma granthi; see Bandha; see Granthi. मूलबन्धः

Muladhara /Moolaadhaarah/ (Moola-aadhaarah) base position, root foundation. मूलाधारः

Muladhara Anusandhana

/Moolaadhaara

Anusandhaanam/ discovery of mooladhara chakra. मूलाधार अनुसन्धानम्



Muladhara Chakra

/Moolaadhaara Chakram/ the basic psychic and pranic centre in the human body situated in the perineum in men and the cervix in women and also connected to the coccygeal plexus, it is the seat of the primal evolutionary energy in human beings (kundalini); see Chakra; see Granthi; see Lam. मूलाधार चक्रम्

Muladhara Dhyana

/Moolaadhaara Dhyaanam/
practice involving visualization
of mooladhara chakra and
sensing the vortex of energy at
this point. मूलाधार ध्यानम्

Mula Dhauti /Moola Dhautih/

cleaning of the anus through
various techniques involving
solid objects, water or air; see
Shatkarma. मूल धौति:

Mula Mantra /Moola Mantrah/

root mantra; the most important
and powerful of the mantras of
any deity. मूल मन्त्र:

Mula Mumukshu /Moola

Mumukshuh/ seeker after libera-
tion. मूल मुमुक्षु:

Mula Prakriti /Moola Prakritih/

the transcendental basis of phys-
ical nature; original source of all
evolution. मूल प्रकृति:

Mula Prakriti Avyakta /Moola

Prakriti Avyaktah/ the ultimate
subtle cause of all matter; the
unmanifest subtle cause. मूल
प्रकृति अव्यक्त:

Mula Shodhana /Moola

Shodhanam/ anal cleansing, a
practice of dhauti; see Shatkarma.
मूल शोधनम्

Mumukshu /Mumukshuh/

seeker
of liberation; in Vedanta it is
the term applied to a person in
any of the first three stages of
knowledge; see Jnana Bhumika.
मुमुक्षु:

Mumukshutva /Mumukshutvam/

desire for liberation, intense
longing for liberation; fourth
kind of necessary spiritual ef-
fort; see Sadhana Chatustaya.
मुमुक्षुत्वम्

Mundaka Upanishad belongs to
the *Atharva Veda*. It teaches the
difference between intellectual
studies of the Vedas and their
supplementary texts, and intuitive
knowledge. मुण्डक उपनिषद्

Mundana Karana /Mundana

Karanam/ shaving (of the head);
when the hair of a baby is first
shaved at around six to eight
months of age; see Chaula
Karman; see Samskara. मुण्डन करणम्

Muni /Munih/ one who contem-
plates; one who has conquered the
mind; one who maintains silence
or stillness of mind; an ecstatic
person; sage; ascetic; a person
who is not married and lives in
deep jungles; impulse. मुनि:

Muni Trayam the three sages:
Panini, Katyayana, Patanjali;
see Katyayana; see Panini; see
Patanjali. मुनि त्रयम्

Murchha /Moorchhaa/ literally
'fainting' or 'swooning'; spiritual
ignorance or delusion. मूर्छा

Murchha Kumbhaka /Moorchhaa
Kumbhakah/ technique where the
breathing is stopped by holding
the breath (kumbhaka) until it
creates a feeling of senselessness
or fainting. मूर्छा कुम्भक:

Murchha Pranayama /Moorchhaa
Praanaayaamah/ a tranquillizing
pranayama where, due to long
inner retention of the breath, a
condition of inertia is generated,
resulting in a kind of fainting
sensation. मूर्छा प्राणायाम:

Murdha /Moorddhaa/ crown of
the head; a psychic centre in the
head; head; most important part;
top. मूर्द्धा

Murtamurta to Murti

Murtamurta /Moorta-amoorta/
personal and impersonal. मूर्तामूर्त

Murta Sadakhya /Moorta

Sadaakhyah/ a face or aspect of Shiva (Sadashiva) shaped like a blazing fire and with very beautiful attributes. This face is facing the west and the divine will is its manifestation; see Paramashiva; see Sadakhya; see Sadashiva. मूर्त सदाख्यः

Murti /Moortih/ body, solid part of the body; form, shape, figure,

statue, person; symbol; idol. मूर्तिः

Murti Upasana /Moorti

Upaasanaa/ meditation on an image or idol. मूर्ति उपासना



N

Pronunciation

न n – as in not

Nabhi /Naabhih/ navel; centre; origin; affinity. नाभि:

Nabhi Chakra /Naabhi Chakram/ naval centre or plexus, another name for manipura chakra. नाभि चक्रम्

Nabho Mudra /Nabho Mudraa/ another name for khechari mudra. नभो मुद्रा

Nachiketa /Nachiketaa/ name of the seeker who is a principal character in *Kathopanishad*. When his father, Vajashravasa, the son of Aruna (Auddalaki), decided to give away all his possessions to acquire religious merit, Nachiketa felt puzzled and kept on asking his father, “To whom will you give me?” His father answered, “I’ll give you to the god of death (Yama).” Nachiketa obediently reached the realm of death and waited three days for Yama to return. Yama, being quite impressed with the young seeker, offered him three boons to compensate for the three nights on which the brahmin boy had received no hospitality. Nachiketa asked for his father to have peace, for knowledge of the fire sacrifice, and lastly for knowledge of the secret of life after death. नचिकेता

Nada /Naadah/ subtle sound vibration created by the union of Shiva and Shakti tattwas; subtle sound vibration heard in the meditative state; voice, sound, cry, roaring; nasal sound represented by the semi-circle or half moon (ardha chandra) beneath the point (bindu) in the Sanskrit symbol for Aum or Om (ॐ); the prolongation of the sound in mantras such as Aum or mystic sounds (representing the eternal); the primal sound or first vibration from which all creation has emanated; the first manifestation of the unmanifested absolute; Aumkara (Omkara) or Shabda Brahman; the inner sound on which the yogi concentrates in meditation; flow. नादः

Nadabindukalatita /Naada-bindu-kalaateetah/ (Naada-bindu-kalaateetah) ‘beyond the states of nada, bindu and kala’, according to tantric philosophy; the supreme state of Brahman. नादबिन्दुकलातीतः

Nadanta /Naadaanta/ centre where difference between sound and experiencer dissolves. नादान्त

Nadanusandhana /Naada-anusandhaanam/ enquiry or investigation into unstruck

(anahata) sounds; concentration on inner sound. नादानुसन्धानम्

Nada Prakasha /Naada

Prakaashah/ light which emanates from the primordial sound vibration. नाद प्रकाशः

Nada Yoga /Naada Yogah/ flow of consciousness; nada yoga is the process of penetrating deeper and deeper into the nature of one's own reality via listening to subtle inner sound. There are four stages of nada yoga, viz. vaikhari, madhyama, pashyanti and para. *Hatha Yoga Pradipika* connects four states experienced by practitioners with the loosening of psychic blockages or knots (granthis); see Arambha Avastha; see Ghata Avastha; see Laya Yoga; see Nishpatti Avastha; see Parichaya Avastha. नाद योगः

Nadin /Naadin/ sounding, resonant. नादिन्

Nadita /Naadita/ made to resound, sounding. नादित

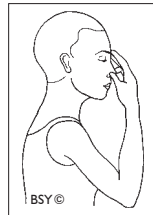
Nadi /Naadee/ a river or channel of energy, corresponding, though not identical to, the modern idea of nerves or the meridians of acupuncture; psychic current; flow of energy. *Hatha Yoga Pradipika* and *Shiva Swarodaya* posit 72,000 nadis in the human body of which three are most important; see Ida; see Pingala; see Sushumna. नाडी

Nadi Shodhana Pranayama

/Naadee Shodhana

Praanaayaamah/ a pranayama which purifies and balances ida and pingala nadis by alternate nostril breathing. It helps

to eliminate toxins and other harmful elements and rhythmically stimulates alternate hemispheres of the brain. नाडी शोधन प्राणायामः



Nadi Shuddhi /Naadee Shuddhih/ ritual purification of the nadis performed by pranic healers in the early morning. नाडी शुद्धिः

Nadya /Nadyaa/ stream. नद्या

Naga /Naagaa/ militant sannyasa sect, an order of sadhus distinguishable by their nakedness. नागा

Naga /Naagah/ snake; fabulous serpent-demon or semi-divine being with the face of a man and the tail of a serpent; elephant; cobra; a person belonging to Naga loka. नागः

Naganatha /Naaga-naathah/ emanation of Shiva in the form of a serpent. नागनाथः

Nagpash /Naaga-paashah/ serpent-leash, a magical noose to catch an enemy. नागपाशः

Naga Prana /Naaga Praanah/ one of the five minor pranas (vital airs), it relieves abdominal pressure by causing one to belch, also responsible for hiccuping; see Upaprana. नाग प्राणः

Naimittika occasional; not daily or permanent. नैमित्तिक

Naimittika Karma /Naimittika Karmah/ an occasional rite; ac-

tions done for some specific purpose. नैमित्तिक कर्म:

Naimittikapralaya /Naimittika-pralayah/ occasional cosmic dissolution during Hiranyagarbha's sleep. नैमित्तिकप्रलयः

Nairantarya continuously, without a break. नैरन्तर्य

Naishkarmya /Naishkarmyam/ cessation of the workings of prakriti; state of being actionless (in salvation). नैष्कर्म्यम्

Naishtika Brahmachari /Naishthika Brahmacharee/ one who has taken a vow of lifelong celibacy, residing in the house of his preceptor. नैष्ठिक ब्रह्मचारी

Naivedya /Naivedyam/ edible offering to the deity offered in a temple or at the household altar; offering betel leaf, water and fruits or a mixture of curd, ghee, water and honey, with prayer and mantras, symbolic of desiring the consciousness to merge or unite with the deity; see Shodashopachara; see Shodashopachara Puja. नैवेद्यम्



Naiyayika /Naiyaayikah/ follower of the logic school (Nyaya) of Indian philosophy; a logician; see Shaddarshana. नैयायिकः

Naka /Naakah/ vault of heaven; firmament. नाकः

Nakshatra /Nakshatram/ star; asterism, heavenly body; star of birth; collection of stars; lunar mansion

(there are 27); constellation. A mathematical division of the 360° of the sky into 27 parts, each measuring 13° 20'. Each constellation has particular characteristics and features which are used to predict the future and which help in finding auspicious times; see Jyotish Shastra; see Muhurta Jyotish; see Panchanga. नक्षत्रम्

Nakshatra Vidya /Nakshatra Vidyaa/ the science of stars, astronomy; see Jyotish. नक्षत्र विद्या

Nakula /Nakulah/ mongoose; name of the fourth Pandava, one of the sons of Madri; see Madri; see Mahabharata. नकुलः

Naman /Naaman/ name, appellation, personal name; the mere name; in grammar: noun, substantive; substance. नामन्

Namarupa /Naama-roopa/ name and form. नामरूप

Namarupajagat /Naama-roopa-jagat/ the world of name and form. नामरूपजगत्

Namarupavyakarana /Naama-roopa-vyaakaranam/ evolution of names and forms. नामरूपव्याकरणम्

Namasmarana /Naama-smaranam/ remembrance of the Lord through repetition of His name. नामस्मरणम्

Namkaran /Naama-karanam/ the fifth of the 16 samskaras or rituals observed in the course of a human life, best performed on the eleventh day after birth using the Jyotish Shastra to find the name most suited to the baby; the naming of a baby by the mother or guru before six months of age;

see Jyotish Shastra; see Samskara. नामकरणम्

Nam Sankirtan /Naama Sankeertanam/ chanting the names of different deities or mantras by a group of people; see Bhakti Yoga; see Kirtan; see Mantra. नाम संकीर्तनम्



Namas bow, pay obeisance to; to adore, reverence. नमस्

Namo salutation. नमो

Nanabhava /Naanaa-bhaavah/ feeling of plurality or multiplicity. नानाभावः

Nandi /Nandee/ the snow white sacred bull, attendant and favourite vehicle of Lord Shiva. नन्दी



Nandini /Nandinee/ daughter of Kamadhenu, and the sacred cow of brahmarishi Vasishtha. Nandini could fulfil every wish of her owner and was therefore coveted by Vishvamitra. During the ensuing war, Vishvamitra became conscious that his prowess as a king and warrior (kshatriya) was useless and he must become a priest (brahmin); see Kamadhenu. नन्दिनी

Nara /Narah/ decaying principle; matter; man, male; person; hero; supreme being; original or eternal man. नरः

Naramedha Yajna /Nara-medha Yajnah/ a sacrifice made by a human being like sacrificing money for the benefit of the society; see Purushmedha Yajna. नरमेध यज्ञः

Narada /Naaradah/ name of a celebrated devarishi; one of the ten mentally conceived sons of Brahma, said to have sprung from his thigh. He is represented as a messenger from the gods, who is fond of promoting discord amongst gods and humankind. Supposedly the inventor of the lute or veena and also the author of the *Narada Bhakti Sutras*. नारदः



Narada Bhakti Sutra /Naarada Bhakti Sootram/ one of the main bhakti yoga texts, authored by devarishi Narada. नारद भक्ति सूत्रम्

Naraka /Narakam/ underworld, hell; seven states of consciousness; seven lowest regions said to relate to demons or to beings with latent consciousness (e.g. plants); see Chakra; see Loka; see Patalam. नरकम्

Narasimha, Narahari /Nara-simhah, Nara-harih/ Vishnu in his fourth incarnation, with the body of a man and the head of a lion;

see Avatara; see Prahlada. नरसिंहः, नरहरिः



Narayana /Naaraayanah/ 'companion of man', epithet of Vishnu, the supporter of life; the life forces of all lives; name of an ancient sage said to be a companion of Nara. नारायणः

Narayana Bhava /Naaraayana Bhaavah/ seeing God in all; service of all beings; see Seva. नारायण भावः

Narmada /Narmadaa/ a sacred river flowing westward through central India. नर्मदा



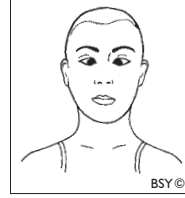
Nasadiya Sukta /Naasadeeya Sooktam/ a creation hymn from the *Rig Veda Samhita*. नासदीय सूक्तम्

Nasa, Nasika /Naasaa, Naasikaa/ nose; trunk of an elephant; the subtle organ of smell, one of the five jnanendriyas; see Devata; see Indriya. नासा, नासिका

Nasikagra /Naasikaagram/ tip of the nose. नासिकाग्रम्

Nasikagra Drishti /Naasikaagra Drishtih/ a mudra consisting of

gazing and concentrating on the tip of the nose, which is a trigger point for mooladhara chakra; see Mudra. नासिकाग्र दृष्टिः



Nasikagra Upachakra

/Naasikaagra Upa-chakram/ minor chakra at the nose tip. नासिकाग्र उपचक्रम्

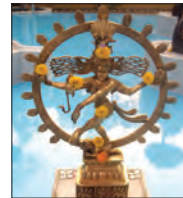
Nashwara /Nashvaram/ the decaying principle described in Sankhya philosophy; manifest existence; becoming; changeable; see Ishwara. नश्वरम्

Nasti /Na-asti/ 'It is not', non-existence. नास्ति

Nastika /Naastikah/ atheist, non-believer, one who denies the authority of the Vedas or the existence of a supreme ruler or creator of the universe. नास्तिकः

Nata /Natah/ dancer; a role player. नटः

Nataraja /Natarajah/ name of Shiva during his cosmic dance, literally 'Lord of dance'; see Tandava. नटराजः



Natyam /Naatyam/ dancing; dramatic representation, gesticulation, acting; the science or art of

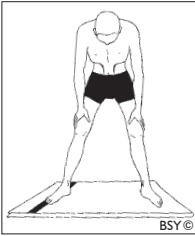
dancing and acting; scenic art. नाट्यम्

Natya Mudra /Naatya Mudraa/ mudras that express different attitudes or moods, such as love or anger, in the art of dance; see Mudra. नाट्य मुद्रा

Natya Priya /Naatya Priyah/ literally 'lover of dance'; an epithet of Shiva. नाट्य प्रियः

Natha /Naathah/ lord, master. नाथः

Nauli practice of rotating the abdominal muscles; a kriya or process in which the abdominal muscles and organs are made to move laterally and vertically in a surging motion; a hatha yoga technique for awakening manipura chakra; see Lailiki; see Shatkarma. नौलि



Nava /Navam/ nine; new. नवम्

Nava Achara /Nava Aacharah/ the nine codes of conduct. In tantra these amount to nine sadhanas guiding evolution by highlighting progressive areas of awareness 1. Vedachara 2. Vaishnavachara 3. Shaivachara 4. Dakshinachara 5. Vamachara 6. Aghorachara 7. Yogachara 8. Siddhantachara 9. Kaulachara; see Tantra. नव आचारः

Navadha Bhakti /Navadhaa Bhaktih/ nine stages of bhakti; nine-fold bhakti; different elements are given in different

texts, e.g. in the *Shiva Purana* they are listed as: shravana, kirtana, smarana, sevana, dasya, archana, vandana, sakhya and atmanivedana or atmasamarpan In *Shrimad Bhagavata* the same elements are listed in a slightly different order. नवधा भक्तिः

Navadwarapuri /Nava-dvaara-puree/ 'the city of nine gates', the body with its nine apertures, viz. one mouth, two nostrils, two eyes, two ears, one anus and one genital organ. नवद्वारपुरी

Navagraha nine planets; see Jyotish. नवग्रह

Navami /Navamee/ the ninth lunar day. नवमी

Navaratri Anushtana

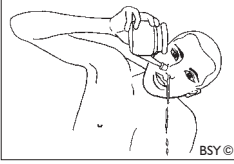
/Nava-raatri Anushtaanam/ literally 'nine night sadhana', a special sadhana done for nine days. It is celebrated twice a year; once during the month of Chaitra, which corresponds to March/April and spring (vasanta ritu), and once during Ashwina, which corresponds to September/October and the autumn season (sharad ritu). During the sharad ritu, the three goddesses Durga, Lakshmi and Saraswati are worshipped for three days each and the tenth day (Vijaya Dashmi) celebrates two separate events: 1. The victory of Devi over the great demon Mahishasura, 2. Shri Rama's victory over Ravana. During vasanta ritu, Shri Rama's birth is celebrated with gaiety and fervour on the ninth day (Ramnaumi); see Jyotish; see Muhurta Jyotish. नवरत्रि अनुष्ठानम्

Navarna Mantra /Navaarna Mantrah/ the nine syllable mantra of Devi. नवार्ण मंत्रः

Navatma /Navaatmaa/ nine states of consciousness or higher awareness; nine forms through which the atman can be realized. नवात्मा

Neelakantha see Nilakantha. नीलकण्ठः

Neti cleansing practice for the senses of sight, smell, taste and hearing, and for awakening ajna chakra. It is a process or kriya of cleaning the nasal passages with different liquids such as saline water, milk, oil, etc., or with thread; see Jala Neti; see Shatkarma; see Sutra Neti; see Usha Pan. नेति



Neti Neti (Na-iti Na-iti) literally 'Not this! Not this!'; as the experience of samadhi is not like any other experience which can be described in words, the sages declare that state of consciousness to be neti, neti. It also signifies one of the two processes of removing hindrances and clearing the path towards samadhi: one way is bhakti, saying 'This!', the other way is by saying 'Not this!' to all phenomenal manifestations. नेति नेति

Netra /Netram/ eye. नेत्रम्

Nidarshana /Nidarshanam/ view, sight, vision; insight, looking into; proof, evidence. निदर्शनम्

Nididhyasana /Nididhyaasanam/ profound, deep meditation; third step in vedantic sadhana, after hearing (shravana) and reflection (manana); see Maha Vakya. निदिध्यासनम्

Nidra /Nidraa/ fourth basic instinct; deep sleep; isolation from mind and senses; unconscious state; shutting off; sleepiness; sloth; one of the five vrittis listed in Patanjali's *Yoga Sutras*; see Pravritih; see Vritti. निद्रा

Nigama /Nigamah/ vedic knowledge; ritual procedures; see Mimamsa. निगमः

Nigraha /Nigrahaah/ control. निग्रहः

Nih prefix with many meanings according to context, including without; far; outside. निः

Nihshabda /Nih-shabdham/ not expressed in words; inaudible. निःशब्दम्

Nihshreyas supreme bliss; unification with God; final emancipation; see Moksha. निःश्रेयस्

Nihshvasa /Nih-shvaasah/ breathing out, exhalation. निःश्वासः

Nihspriha /Nih-sprihaah/ desireless; indifferent to, regardless of; content, not envious; free from any worldly ties. निःस्पृहः

Nirabhimanata

/Nirabhimaanataa/ (Nih-abhimaanataa) state of mindlessness; egolessness. निरभिमानता

Nirabhimani /Nirabhimaanee/ (Nih-abhimaanee) one devoid of pride (abhimana). निरभिमानी

Nirakara /Niraakaarah/ (Nih-aakaarah) without form, formless, devoid of form; unmanifest. निराकारः

Nirakara Brahman /Niraakaara Brahman/ state of pure being without attributes or qualities. निराकार ब्रह्मन्

Niralambanam /Niraalambanam/ (Nih-aalambanam) not depending on another; independent, self-supported; having no proper support; friendless, alone. निरालम्बनम्

Niramaya /Niraamayah/ (Nih-aamayah) without disease. निरामयः

Niranjana /Niranjanah/ stainless, unstained, untainted; free from falsehood; pure, simple; an epithet of Brahman. निरञ्जनः

Niranjanoham /Niranjano'ham/ (Niranjanah-aham) 'I am unblemished, pure'. निरञ्जनोऽहम्

Niratishaya /Niratishayah/ supreme, highest, greatest. निरतिशयः

Niratishayaghaneebhutashakti /Niratishayaghaneebhoota-shaktih/ (Nih-atishaya-ghaneebhoota-shaktih) infinitely massive power or potency, concentrated power without limits. निरतिशयघनीभूतशक्तिः

Niratishayananda

/Niratishayaanandah/ (Nih-atishaya-anandah) the highest bliss, above this bliss there is none other. निरतिशयानन्दः

Niravarana /Niraavaranam/ (Nih-aavaranam) without veil; see Avarana. निरावरणम्

Niravayava /Niravayavah/ (Nih-avayavah) without members or limbs. निरवयवः

Nirbija /Nirbeejah/ (Nih-beejah) seedless, without any seeds. निर्बीजः

Nirbija Samadhi /Nirbeeja Samaadhih/ final state of

samadhi in which there is absorption without seed; total dissolution (niruddha avastha); see Sabija Samadhi. निर्बीज समाधिः

Nirdwandwa /Nirdvandva/ (Nih-dvandva) indifference towards opposite pairs of feelings, like pleasure and pain; not dependent upon another; independent. निर्द्वन्द्व
Nirgarbha Pranayama /Nirgarbha Praanaayaamah/ (Nih-garbha Praanaayaamah) pranayama without repetition of mantra. निर्गर्भ प्राणायामः

Nirguna without quality or attribute, formless; see Saguna. निर्गुण

Nirguna Brahman Brahman without attributes or form, powers or predicates; a state of pure being without qualities (gunas); the impersonal, attributeless absolute; see Saguna Brahman. निर्गुण ब्रह्मन्

Nirguna Dhyana /Nirguna Dhyaanam/ meditation without qualities (gunas); see Saguna Dhyana. निर्गुण ध्यानम्

Nirguna Upasana /Nirguna Upaasanaa/ worship of God without form or attributes. निर्गुण उपासना

Nirlina /Nirleena/ (Nih-leena) undissolved. निर्लीन

Nirlipta /Nirliptah/ (Nih-liptah) unattached; the seventh limb of Rishi Gheranda's Saptanga Yoga. निर्लिप्तः

Nirliptatva state of being unattached. निर्लिप्तत्व

Nirmala /Nirmalam/ (Nih-malam) without impurity; pure; sacred. निर्मलम्

Nirmana/Nirmaana/ (Nih-maana) creation, construction. निर्माण

Nirmana Chitta /Nirmaana Chittam/ manufactured mind, manufacturing mind. निर्माण चित्तम्

Nirmana Kaya /Nirmaana Kaayah/ manufactured body. निर्माण कायः

Nirmaya/Nirmaayaa/ (Nih-maayaa) negation of maya. निर्माया

Nirmoha/Nirmohah/ (Nih-mohah) without attachment; without delusion. निर्मोहः

Nirukta/Niruktam/ (Nih-uktam) etymology; an account of the origin and history of vedic words, an auxiliary science of the Vedas; see Vedanga. निरुक्तम्

Nirupadhika /Nirupaadhika/ (Nih-upaadhika) without any limiting adjunct; see Upadhi. निरुपाधिक

Nirvana /Nirvaanah/ (Nih-vaanah) cessation of suffering, final liberation or emancipation in Buddhist thought (whereas Vedantins claim that not only absence of suffering but also the positive experience of bliss characterizes the ultimate state); higher state of existence or awareness. निर्वाणः

Nirvichara /Nirvichaarah/ (Nih-vichaarah) thoughtlessness (in meditation); without argumentation; without logic, enquiry or investigation. निर्विचारः

Nirvichara Samadhi /Nirvichara Samaadhih/ transitional stage of samadhi; absorption without reflection; superconscious state where there is no intellectual enquiry;

see Savichara Samadhi. निर्विचार समाधिः

Nirvikalpa /Nirvikalpam/ (Nih-vikalpam) without any modifications or thoughts. निर्विकल्पम्

Nirvikalpa Kalpaka /Nirvikalpa Kalpakam/ not admitting an alternative; being without determination or resolution; not capable of mutual relation; recognizing no such distinction as that of subject and object, or of the knower and the known. निर्विकल्प कल्पकम्

Nirvikalpa Samadhi /Nirvikalpa Samaadhih/ state in which the mind ceases to function and only pure consciousness remains, revealing itself to itself and there is no object of the mind; superconscious state where mental modifications cease to exist, resulting in transcendence of the manifest world; see Savikalpa Samadhi. निर्विकल्प समाधिः

Nirvikara /Nirvikaarah/ (Nih-vikaarah) unchanging, without modifications. निर्विकारः

Nirvishaya /Nirvishayah/ (Nih-vishayah/ without sense activity; without object. निर्विषयः

Nirvishesha /Nirvisheshah/ (Nih-visheshah/ without any special characteristics. निर्विशेषः

Nirvishesha Chinmatra /Nirvishesha Chinmaatram/ undifferentiated consciousness alone. निर्विशेष चिन्मात्रम्

Nirvishesha Dhyana /Nirvishesha Dhyaanam/ meditation without special attributes. निर्विशेष ध्यानम्

Nirvisheshatva absence of distinctive attributes. निर्विशेषत्व

Nirvitarka Samadhi /Nirvitarka Samaadhih/ (Nih-vitarka Samaadhih) transitional stage of samadhi involving purification of memory, which gives rise to true knowledge of the object of perception; superconscious state where there is no intellectual argumentation or logic; see Savitarka Samadhi. निर्वितर्क समाधि:

Nirvriti /Nirvritih/ (Nih-vritih) satisfaction, happiness, fulfillment; accomplishment; emanicipation. निर्वृति:

Nishchaya /Nishchayah/ (Nih-chayah) ascertainment; resoluteness; resolution, conclusion. निश्चय:

Nishchayatmaka

/Nishchayaatmakah/

(Nihshchaya-aatmakah)

with firm conviction or determination. निश्चयात्मकः

Nishchaya Vritti /Nishchaya

Vritih/ the vritti or state of mind where there is determination. निश्चय वृत्ति:

Nishchitatman /Nishchitaatman/ (Nih-chit-aatman) of resolute mind. निश्चितात्मन्

Nishkala /Nishkalaa/ (Nih-kalaa) formless; beyond the limitations of form. निष्कला

Nishkama /Nishkaamah/ (Nih-kaamah) selfless, unselfish; free from wish or desire, desireless. निष्कामः

Nishkama Bhava /Nishkaama

Bhaavah/ motiveless spontaneous feeling; attitude of non-expectation of fruits of action. निष्काम भावः

Nishkama Karma /Nishkaama Karma/ action without expectation of fruits and done without personal interest or egoism. This type of action purifies the mind and heart without creating new bondage; see Karma Yoga. निष्काम कर्म

Nishkama Sevaka /Nishkaama Sevakah/ one who does selfless service; see Karma Yogi. निष्काम सेवकः

Nishkami /Nishkaamee/ one who is beyond the influence of personal desire. निष्कामी

Nishkampa /Nishkampah/ (Nih-kampah) motionless, steady; immovable. निष्कम्पः

Nishkarana /Nishkaaranam/ (Nih-kaaranam) causeless; unnecessary; disinterested, free from any motive. निष्कारणम्

Nishkramana /Nishkramanam/ (Nih-kramanam) the sixth of the 16 samskaras or rituals observed in the course of a human life, performed when the child is taken out of the house for the first time and mantras are chanted to the devatas for blessings; see Samskara. निष्क्रमणम्

Nishkriya /Nishkriyah/ (Nih-kriyah) without action, without movement. निष्क्रियः

Nishkriyarupa /Nishkriya-roopah/ of the form of actionlessness, a feature of the supreme state of Brahman. निष्क्रियरूपः

Nishpatti Avastha /Nishpatti Avasthaa/ (Nih-patti Avasthaa) state of consumation; fourth and final state of hearing the inner

nada according to *Hatha Yoga Pradipika*; stage of nada yoga attained after piercing Rudra granthi. निष्पत्ति अवस्था

Nishshreyas see Nihshreyas.

निःश्रेयस

Nijabodharupa /Nijabodha-roopah/ state of self-awareness; satchidananda Brahman; literally 'of the form of real knowledge'. निजबोधरूपः

Nilakantha /Neela-kanthah/ literally 'blue-throated', an epithet of Shiva referring to the blue colour of his throat which was caused when he protected the world by drinking the poison churned from the ocean of milk by the devas, who were seeking the nectar of immortality (amrita); see Vish. नीलकण्ठः



Nimitta cause; instrument. निमित्त

Nimittakarana /Nimitta-kaaranam/ instrumental cause, like the potter who makes the pots; see Brahma. निमित्तकारणम्

Nirodha, Nirodhah, Nirodhanam complete cessation of the patterns of consciousness when the mind is under perfect control; confinement, locking up, imprisonment; enclosing, covering up; suppression, control, restraint, check; hindrance, obstruction, opposition; state in which the mind is blocked or prevented from functioning; beyond the

three qualities (gunas); fifth of the five states of mind, in which the awareness of consciousness alone prevails; see Gunatitha; see Manas; see Ritambhara Prajna. निरोध, निरोधः निरोधनम्

Nirodha Bhumi /Nirodha

Bhoomih/ the state of the mind when it is under control. निरोध भूमिः

Nirodha Parinama /Nirodha

Parinaamah/ modification of control. निरोध परिणामः

Nirodhika /Nirodhikaa/ psychic centre where the experience of form is obstructed. निरोधिका

Niruddha /Niruddhah/ obstructed, hindered, checked, restrained, curbed; confined, imprisoned; state of consciousness (chitta) where the mind becomes inactive, having realized its source. निरुद्धः

Nishedha /Nishedhah/ the 'don'ts' of living; see Vidhi. निषेधः

Nishiddha Karma forbidden action according to the Vedas or Smritis. निषिद्ध कर्म

Nishtha /Nishthaa/ steadfastness; being established in a certain state. निष्ठा

Nitya /Nityam/ continual, perpetual, constant, uninterrupted; ever-lasting, eternal. नित्यम्

Nityabuddhi /Nitya-buddhih/ ideal; stability. नित्यबुद्धिः

Nityakarma any daily and necessary rite; a constant act of duty; eternal actions. नित्यकर्म

Nityamukta /Nitya-muktah/ eternally free; the supreme being, the supreme spirit. नित्यमुक्तः

Nityanityavastuviveka /Nitya-anitya-vastu-vivekah/ discrimination between the real and the

unreal, this is the higher form of viveka. नित्यानित्यवस्तुविवेकः

Nityapralaya /Nitya-pralayah/ dissolution of everyday occurrences during sound sleep. नित्यप्रलयः

Nityashuddha /Nitya-shuddhah/ eternal purity. नित्यशुद्धः

Nityasiddhi /Nitya-siddhih/ eternal perfection. नित्यसिद्धिः

Nityasukha /Nitya-sukham/ eternal happiness. नित्यसुखम्

Nityata /Nityataa/ eternity. नित्यता

Nityatripti /Nitya-triptih/ eternal satisfaction. नित्यतृप्तिः

Nityayukta /Nitya-yuktah/ eternally united (with the absolute). नित्ययुक्तः

Nityodaya /Nityodayah/ (Nitya-udayah) daily creation; awakening of the individual in the morning. नित्योदयः

Nivartaka /Nivartakah/ one who returns. निवर्तकः

Nivartana /Nivartanam/ any return journey; the return journey to earth after death; pratyahara. निवर्तनम्

Nivedan /Nivedanam/ request; to implore; to pray; to address, speak. निवेदनम्

Niveshana /Niveshanam/ entering; founding; a household, dwelling place, house; rest, bringing to rest. निवेशनम्

Nivritti /Nivrittih/ no vritti; the path of renunciation of the world. निवृत्तिः

Nivritti Marga /Nivritti Maargah/ path of non-indulgence; path of introversion; literally 'path without vrittis'; see Vamachara; see Vritti. निवृत्ति मार्गः

Niyama /Niyamah/ observances or rules of personal discipline to render the mind tranquil in preparation for meditation; the second step of ashtanga yoga mentioned by Patanjali in the *Yoga Sutras*. He enumerates five rules of conduct that apply to individual discipline, viz. 1. purity (shaucha) 2. satisfaction or contentment (santosha) 3. austerity or penance (tapas) 4. self-study (swadhyaya) 5. renunciation of the fruits of action or dedication to the Lord or to the highest principle (ishwara pranidhana); inner discipline; vedic text or explanation; doctrine; in yogic philosophy it means restraint of the mind or self-purification by discipline. नियमः

Niyamaka /Niyaamakah/ 'he who controls', God or Ishwara. नियामकः

Niyati /Niyatih/ rule; destiny; that which is fixed; a rule; that shakti of God which is responsible for the control and management of the entire creation; see Pancha Kalaa. नियतिः

Niyata Karma bounden duty, obligatory duty; that which should not be renounced. नियत कर्म

Nritya /Nrityam/ dance; Lord Shiva's dance is known as Tandava Nritya. नृत्यम्

Nriyajna /Nriyajnah/ service and care of a guest; respect for every person; see Manushya Yajna. नृयज्ञः

Nyagrodha /Nyagrodhah/ sami or Indian fig tree (*Ficus bengalensis*) whose wood is used to make the implements for sacrifice (yajna); another name for Vishnu. न्यग्रोधः

Nyasa /Nyaasah/ renunciation; laying down; placing; planting; a pledge; entrusting; committing; giving up, resigning, abandoning, relinquishing; the practice of assigning the various parts of the body to different deities, which is usually accompanied with mantras and corresponding gestures or mudras; see Sannyasa. न्यासः

Nyasin /Nyaasin/ one who has renounced all worldly ties, a sannyasin. न्यासिन्

Nyaya /Nyaayah/ one of the six darshanas or systems of Indian philosophy, logical realism foun-

ded by Gautama; recognition of real spiritual experience by the omniscient mind that is all encompassing and all pervading; the correct way; circumflex; see Shaddarshana. न्यायः

Nyayika /Nyaayikah/ logician; legal. न्यायिकः





Pronunciation

ओ o – as in omnipresent

ऊ oo – as in fool

Odana /Odanam/ boiled rice; grain cooked with milk; food; cooked rice used as an oblation in some rites of shrauta yajna. ओदनम्

Oghah flood or stream; continuity; multitude; traditional instruction; a king of dance. ओषः

Ojas vitality, subliminal sexual energy, bodily strength, vigour, energy; virility, the generative faculty; kundalini shakti; splendour, light; see Vajra Nadi. ओजस्
Ojas Shakti /Ojas Shaktih/ hormonal energy that may be developed by the practice of yoga, bringing increased health, longer life, mental power and control of the nervous system. ओजस् शक्तिः

Ojasin strong person, powerful man. ओजसिन्

Okas house, residence; asylum or refuge. ओकस्

Okha to be able; to be sufficient; ward off, refuse; keep dry. ओख

Om, Aum bija mantra of ajna chakra; the universal cosmic mantra representing the four states of consciousness; the sound indicating the supreme sublime reality or Brahman; the sound representing the first formation from formless existence or the first acoustic expression of Brahman; word of power; like the Latin word

‘omne’ it means ‘all’ and conveys concepts of omniscience, omnipresence and omnipotence; existence; see Mandukya Upanishad; see Aum. ॐ

Omkara /Omkaarah/ the sound of Aum (Om); the symbol ॐ; the exclamation ‘Aum’ (Om) as respectful assent, to ward off something or to give affirmation. ओम्कारः

Om Namah Shivaya see Aum Namah Shivaya. ओम् नमः शिवाय

Om Tat Sat a designation of Brahman; a solemn invocation of divine blessing; tat sat means ‘That exists’; remembrance of the almighty. ओम् तत् सत्

Oordhva top, high, above. ऊर्ध्व

Oordhvaretas one who sublimates and raises his/her energy to higher levels. ऊर्ध्वरितस्

Oorja see Urja. ऊर्ज

Oshadhi see Aushaddhi. ओषधी, औषधिः

Oshadhipati see Aushadhipati. ओषधीपतिः

Oshadhi Yoga see Aushadhi Yoga. ओषधी योगः

Oshtha /Oshthah/ lip (lower or upper). ओष्ठः

Oshthaputa /Oshthaputam/ the cavity made by opening the lips. ओष्ठपुटम्

P

Pronunciation

प् p – as in pink

फ् ph – as in photo

Pada /Paadah/ foot, the organ of locomotion and one of the five organs of action (karmendriyas); a hill at the foot of a mountain; footprint or mark; part or chapter of a book. पादः

Pada /Padam/ feet; step; post (in the sense of the post of Prime Minister, etc); verse or line of a stanza. पदम्

Pada Jala /Paada Jalam/ water for washing the feet; water in which the feet of sacred and revered persons are washed and which is thus considered holy. पाद जलम्

Padangadam /Paada-angadam/ ornament for the foot or ankle. पादाङ्गदम्

Padangushtha /Paada-angushthah/ big toe. पादाङ्गुष्ठः

Padaseva, Padasevana /Paadasevaa, Paadasevanam/ serving the feet (of the Lord). पादसेवा, पादसेवनम्

Padavasechana /Paada-avasechanam/ washing the feet. पादावसेचनम्

Paduka /Paadukaa/ sandals; the sandals of the guru or deities are kept as symbols for respectful worship. पादुका

Padya /Paadyam/ water offered for washing the feet; washing the feet of the deity as a sym-

bolic rite of devoted dedication; see Shodashopachara; see Shodashopachara Puja. पाद्यम्

Padartha /Padaarthah/ substance, material, matter. पदार्थः

Padarthabhavana /Padaartha-bhaavanaa/ the sixth of the seven states of knowledge (jnana bhumika) in Vedanta, where the jnani perceives the inner essence and not the outer physical form of things and experiences knowledge of truth. Described as a state similar to sushupti; see Brahnavidvariya; see Jana Bhumika. पदार्थभावन

Padma /Padmam/ lotus, the form or figure of a lotus, the root of a lotus. पद्मम्



Padmaksha /Padma-akshah/ lotus-eyed; epithet of Vishnu or the Sun. पद्माक्षः

Padmalaya /Padmaalayah/(Padma-aalayah) epithet of Brahma, the creator; 'whose home is the lotus'. पद्मालयः

Padmanabha /Padma-naabhah/ name of Vishnu from whose navel

Brahma sprang forth on a lotus; see Anantapadmanabha. पद्मनाभः

Padmarekha /Padma-rekhaa/ a figure on the palm of the hand (of the form of a lotus flower) indicating the acquisition of great wealth. पद्मरेखा

Padma Sambhava /Padma Sambhava/ epithet of Brahma, the lotus-born god (also Padmaja, Padmajata, Padmabhu, Padmayoni); see Anantapadmanabha. पद्म सम्भवः

Padma Vasa /Padma Vaasaa/ 'lotus dweller', epithet of Lakshmi, the goddess of wealth. पद्म वासा



Pakhanda /Paakhanda/ hypocrisy, false behaviour. पाखण्ड

Pakshin winged, furnished with wings; a bird. पक्षिन्

Pakshiraja /Pakshi-raajah/ epithet of Garuda, king of the birds; eagle. पक्षिराजः

Pakti cooked; digested; sturdy; resolute. पक्ति

Palana /Paalanam/ maintaining creation in an orderly state; sustenance; second of Shiva's five basic actions; see Panchakritya. पालनम्

Palasha /Palaasham/ the tree (*Butea monosperma*) whose wood is used to make implements for sacrifice; the tree (*Butea frondosa*), the flower of which is used to color clothes saffron and to make coloured water for Holi; see Holi; see Yajna. पलाशम्

Panava /Panavah/ a small drum, cymbal. पणवः

Pancha five. पञ्च

Panchabhuta /Pancha-bhootam/ the five elements; see Pancha Mahabhuta. पञ्चभूतम्

Panchabrahma /Pancha-brahma/ five Brahmas; see Brahma. पञ्चब्रह्म

Panchabrahmaswaroopa

/Pancha-brahma-svaroopah/ a five-fold form of Brahman having five faces related to Sadashiva: Ishana, (Tat) Purusha, Aghora, Vamadeva and Sadyojata; see Paramashiva; see Shiva. पञ्चब्रह्मस्वरूपः



Panchadashakshari

/Panchadasha-aksharee/ literally '15-syllabled'; the sacred mantra of Sri Vidya. पञ्चदशाक्षरी

Panchadashi /Panchadashee/ a highly respected book of Advaita Vedanta philosophy written by Swami Vidyaranya, who became Shankaracharya of Shringeri Matha. पञ्चदशी

Pancha Dharana /Pancha

Dhaaranaa/ five kinds of concentration on five elements; see Pancha Mahabhuta; see Tanmatra; see Vyakta. पञ्च धारणा

Pancha Gavya /Pancha Gavyam/ the five products of a cow mixed together and eaten as a purifying process during a holy occasion,

namely urine, cow dung, curd, milk and ghee; see Dhenu. पञ्च गव्यम्

Panchagni /Pancha-agnih/ five fires. पञ्चाग्निः

Panchagni Vidya /Pancha-agni Vidya/ knowledge or science of the five fires; esoteric explanation of five processes of sacrifice; sadhana of sitting in the middle of four burning fires with the summer sun of India acting as the fifth fire. पञ्चाग्नि विद्या



Pancha Kalaa one of the two manifestations of Shakti from the shivalingam. The five kalaas are: kalaa, vidya, raaga, kaala and niyati. They are also known as kanchuka; see Bhakti; see Kanchuka. पञ्च कला

Pancha Klesha /Pancha Kleshah/ five afflictions or causes of suffering described in Patanjali's *Yoga Sutras*: 1. ignorance (avidya) 2. ego or sense of doership (asmita) 3. attraction (raga) 4. aversion (dwesha) 5. fear of death (abhinivesha); see Klesha. पञ्च क्लेशः

Pancha Kosha /Pancha Koshah/ five sheaths, bodies or realms of experience and existence: 1. physical dimension (annamaya kosha) 2. mental dimension (manomaya kosha) 3. energetic and emotional dimension

Pancha (Panchagni to Pancha Mahayajna)

(pranamaya kosha) 4. intuitive dimension (vijñanamaya kosha) 5. blissful dimension (ananda-maya kosha). पञ्च कोषः



Panchakriya /Pancha-kriyam/ Shiva's five basic actions: 1. creation (srishti) 2. sustenance (palana) 3. destruction (samhara) 4. veiling (tirobhava) 5. grace (anugraha); see Sadashiva; see Shiva. पञ्चकृत्यम्

Panchakshara /Pancha-akshara/ five-syllabled. पञ्चाक्षर

Panchakshari Mantra /Pancha-aksharee mantrah/ literally the 'five-syllable mantra'; usually refers to the mantra 'Nama Shivaya'. पञ्चाक्षरी मंत्रः

Pancha Mahabhuta /Pancha Mahaa-bhootam/ the five gross or atomic states of nature, consisting of: 1. ether or space (akasha) 2. gases or air (vayu) 3. light or fire (agni) 4. liquids or water (apas) 5. solids or earth (prithvi). They are an extension of the tanmatras into the physical world; see Panchikarana; see Prapancha; see Trivritkarana; see Vyakta. पञ्च महाभूतम्

Pancha Mahayajna /Pancha Mahaa-yajnah/ literally 'the five great sacrifices', the acts of piety to be performed daily by every householder: 1. bhuta yajna 2. manushya yajna (also called

atithi yajna and nriyajna) 3. pitri yajna 4. deva yajna 5. Brahma yajna. पञ्च महायज्ञः

Panchamakara /Pancha-makaraah/ five elements used in tantric ritual sadhana, all of which begin with the letter 'm': 1. Grain or psychic attitude (mudra) 2. flesh (mamsa) 3. physical union (maithuna) 4. fish (matsya) 5. wine (madya). The category of aspirant determines the symbolic interpretation, e.g., for a yogi 'mamsa' can refer to employing khechari mudra. पञ्चमकारः

Panchanga /Panchaangam/ a calendar constructed through mathematical knowledge of the positions of planets, stars etc. It gives information on five things: the lunar date, solar day, constellation, the combination of planetary positions and affecting factors. It also gives the time of sunrise and sunset, moonrise, the conjunction of planets, some universal muhurtas, festivals, etc., as well as accurately forecasting solar and lunar eclipses; see Karanam; see Muhurta Jyotish; see Nakshatra; see Tithi; see Vaar; see Yoga. पञ्चांगम्



Pancha Prana /Pancha Praanah/ five major divisions of the pranic energy located in the physical body, viz. apana, prana, samana, udana, vyana; see Vayu. पञ्च प्राणः

Pancharatra /Paancha-raatra/ five doctrines; a tantric practice. पाञ्चरात्रम्

Pancharatra Tantra /Paancha-raatra Tantram/ the tantric system which discusses five kinds of knowledge: 1. adhyatmic jnana 2. haribhaktipada jnana 3. muktipada jnana 4. yogayukta jnana 5. samsara vishayak jnana; the tantric system which discusses the five-fold manifestation of God, viz. para, vyuha, vibhava, antaryamin and archa. पाञ्चरात्र तंत्रम्

Pancharatri /Pancha-raatrih/ a tantric mode of worship in which Krishna consciousness (not Lord Krishna) hands down the supreme knowledge to Shiva and Brahma which was later revealed to Narada who gave it to the world; five nights of creation. पञ्चरात्रिः

Pancha Tanmatra /Pancha Tanmaatraa/ five pre-nuclear states of nature: 1. sound (shabda) 2. touch (sparsha) 3. form (roopa) 4. taste (rasa) 5. smell (gandha). They are the subtle states of the physical mahabhuta, viz. space, air, fire, water and earth; see Gandha Tanmatra; see Rasa Tanmatra; see Rupa Tanmatra; see Shabda Tanmatra; see Sparsha Tanmatra. पञ्च तन्मात्रा

Panchatantram collection of fables narrated by Pundit Vishnu Sharma to a group of princes. पञ्चतन्त्रम्

Pancha Tapas an ascetic practice in which the sadhaka is surrounded by five fires; see Panchagni Vidya. पञ्च तपस्

Pancha Tattwa, Pancha Tattvam /Pancha Tattwa, Pancha Tattvam/

the five elements; fivefold state; collection of five; to be resolved into the five elements of which the body consists; to die, to perish; see Pancha Mahabhuta. पञ्च तत्त्व, पञ्च तत्त्वम्

Pancha Tattwa Dharana

/Pancha Tattva Dhaaranaa/ concentration on the different qualities and symbols of the tattwas, part of daharakasha dharana; see Pancha Mahabhuta. पञ्च तत्त्व धारणा

Panchaupasaka /Panchaupasaka/ (Pancha-upaasaka) different groups worshipping five different deities, viz. Ganapathya, Saurya, Shakta, Vaishnava, Shaiva. पञ्चौपासक

Panchaupasana /Panchaupasanaa/ (Pancha-upaasanaa) five different kinds of worship related to worshipping five deities, viz. Ganapati, Surya, Shakti, Vishnu and Shiva. पञ्चौपासना

Pancha Vayu see Pancha Prana. पञ्च वायुः

Panchayatana /Panchaayatanam/ worship of five different deities: 1. Ganesh (Ganapathya) 2. Sun (Saurya) 3. Shakti (Shakta) 4. Vishnu (Vaishnava) 5. Shiva (Shaiva). पञ्चायतनम्

Panchikarana /Pancheekaranam/ quintuplication; according to Vedanta, a particular process by which the five kinds of elementary constituents of the universe (the five tattwas or pancha mahabhutas) are compounded with one another to form grosser entities that serve as units in the composition of the physical

universe; see Pancha Mahabhuta. पञ्चीकरणम्

Panchikrita /Pancheekrita/ quintuplicated. पञ्चीकृत

Panchala /Panchaalal/ name of Draupadi's country and its people. पञ्चालः

Panchali /Paanchaalee/ a woman or princess of the Panchalas; name of Draupadi, the wife of the Pandavas; one of the four styles of poetic composition. पाञ्चाली

Pandita /Panditah/ priest; learned man; scholar; man of wisdom. पण्डितः

Pandityam /Paandityam/ erudition, knowledge, intellectual mastery. पाण्डित्यम्

Pandu /Paanduh/ pale-white or yellowish-white colour; white elephant; the name of the father of the Pandavas. Pandu was the son of Vyasa and Ambalika, and the warrior king of the Kuru dynasty. His blind half brother Dhritarashtra sired the 100 Kauravas. Due to a curse he was prevented from having progeny himself, so he permitted his first wife, Kunti, to make use of miraculous powers to bear sons: Yudhishtira, Bhima and Arjuna. She helped Pandu's second wife, Madri, to bear Nakula and Sahadeva by using the same powers. The history of the Kauravas and the Pandavas is recorded in the *Mahabharata*, including the final battle between the Kauravas and the Pandavas which is recorded in one chapter, better known as the *Bhagavad Gita*. पाण्डुः

Pandava /Paandavah/ a son or descendant of Pandu; the five brothers: Yudhishthira, Bhima, Arjuna, Nakula and Sahadeva, who defended dharma in an inter-family feud against the Kauravas as recorded in the *Mahabharata* epic; see Kunti; see Madri; see Pandu. पाण्डवः

Panini /Paaninih/ celebrated author of the sutras on Sanskrit grammar known as *Ashtadhyayi*; see Muni Trayam. पाणिनिः

Pani /Paanih/ hand; one of the five organs of action (karmendriyas). पाणिः

Panigrahan /Paani-grahanam/ the fifteenth of the 16 samskaras or rituals observed in the course of a human life, literally holding of the bride's hand by the groom when it is given to him by the bride's father; marriage ceremony; see Samskara. पाणिग्रहणम्

Panitalam /Paani-talam/ palm of the hand. पाणितलम्

Pankti /Panktiḥ/ a line; a row; a row of people sitting for meals; a vedic metre that has five padas or parts; see Chand; see Chandas. पङ्क्तिः

Papa /Paapam/ evil, sin, wickedness; viciousness; inauspiciousness; anything which takes one away from dharma. पापम्

Papa Purusha /Paapa Purushah/ evil personified; personification of

the sinful part of the individual; a part of oneself that is purified and transformed in tattwa shuddhi sadhana. पाप पुरुषः

Paparoga /Paapa-rogaḥ/ a disease as the penalty of a sin. पापरोगः

Papatman /Paapaatman/ (Paapa-atman) evil-minded, wicked. पापात्मन्

Para /Parah/ used in the *Bhagavad Gita* to indicate the supreme goal of life; other; different; distant, removed, remote; beyond; subsequent, following next to; higher, superior, highest, greatest; predominant, principal; but; opposite of 'apara'. परः

Para Brahman absolute, supreme reality. पर ब्रह्मन्

Paraiccha Prarabdha

/Parechchhaa Praarabdham/ (Para-ichchha Praarabdham) undergoing the effect of another person's desire, feeling or thought; a desire other than one's own; see Prarabdha. परेच्छा प्रारब्धम्

Parakayapravesha /Para-kaayaa-praveshah/ entering into another body; the power by which the yogi can leave his/her own body and enter into another body; see Kayavyuha; see Siddhi. परकायाप्रवेशः

Paraloka /Para-lokah/ the dimension beyond; the hereafter; see Loka. परलोकः

Paramukha /Para-mukhah/ whose face is turned away; shunning; unfavourable. परमुखः

Parananda /Paraanandah/ (Para-anandah) sublime bliss; transcendental ecstasy; a higher state of consciousness; see Ananda. परानन्दः



Paratantra /Para-tantrah/ dependent on another; subservient. परतन्त्रः

Paratantra Sattabhava

/Para-tantra Sattaa-bhaavah/ possibility of dependent existence. परतन्त्र सत्ताभावः

Para Upakara see Paropakara. पर उपकारः

Paravasha /Para-vashah/ subject to someone else's will, dependent, subdued; see Vashitva. परवशः

Para, Paraa /Paraa/ indicating the divine condition of Vak (sound, speech, word, the goddess of speech); the fourth or transcendental stage of nada yoga; opposite of 'aparaa'; feminine of 'para'; see Nada Yoga. परा

Para Bhakti /Paraa Bhaktih/ supreme devotion (bhakti). It is said to accompany or follow the highest knowledge and be a state of consciousness which is self-contained; see Bhakti; see Navada Bhakti. परा भक्तिः

Paradevi /Paraa-devee/ supreme goddess. परादेवी

Paragati /Paraa-gatih/ highest state; see Moksha. परागतिः

Parajaya /Paraajayah/ a defeat. पराजयः

Parakshetra /Paraa-kshetram/ the supreme region. पराक्षेत्रम्

Para Nada /Paraa Naadah/ transcendental sound. The fourth stage of nada yoga, para nada is a quality of the psyche or soul. It is a sound without any vibration or a sound of infinite wave length and is heard only in samadhi, deep meditation or deeper states of nada yoga; see Nada Yoga. परा नदः

Parananda /Paraanandah/ (Paraa-aanandah) celestial joy; higher state of awareness. परानन्दः

Para Prakriti /Paraa Prakritih/ the higher cosmic energy through which the supreme Brahman appears as the individual soul. परा प्रकृतिः

Para Samvit /Paraa Samvit/ supreme knowledge or consciousness. परा संवित्

Para Shabda /Paraa Shabdah/ supreme sound which is an undifferentiated state; the first, unmanifest (avyakta) state of sound. परा शब्दः

Paratma /Paraatmaa/ (Paraa-aatmaa) cosmic self. परात्मा

Para Vairagya /Paraa Vairaagyam/ absence of attachment in any form; highest type or state of dispassion (vairagya); the mind turns away completely from worldly objects and cannot be brought back to them under any circumstances; renunciation of a liberated person in which no selfish motive can exert influence; see Vashikara. परा वैराग्यम्

Paravak /Paraa-vaak/ transcendental sound; sound behind the normal sense perception. परावाक्

Paravastu /Paraa-vastu/ supreme substance: Brahman. परावस्तु

Para Vidya /Paraa Vidyaa/ higher knowledge, transcendental knowledge, direct knowledge of Brahman. परा विद्या

Paravritti, Paravarta /Paraa-vrittih, Paraa-varta/ turning back, return, turn, retreat; exchange, barter; restoration; reversal of a sentence. परावृत्तिः, परावर्त

Parak /Paraak/ one going upward; one going in the opposite direction; distant. पराक्

Parangmukha /Paraanmukhah/ (Paraak-mukhah) inverted order, backwards; having the face turned away or averted; turning the back upon. पराङ्मुखः

Param, Parama the highest point or pitch, culminating point; the supreme being; final beatitude; extreme, farthest; last, worst; best, excellent; conspicuous. परम्, परम

Param Akasha /Parama Aakaasham/ 'supreme space'; second of the five mental spaces of vyoma panchaka; described as 'deep, dark space with a twinkling star-like light'; state of nothingness (shoonya); see Vyoma Panchaka Dharana. परम आकाशम्

Parama Dharma /Parama Dharmah/ supreme duty; transcendental existence. परम धर्मः

Parama Guru /Parama Guruh/ supreme guru. परम गुरुः

Paramahamsa /Parama-hamsah/ literally 'supreme swan', a swan is reputed to be able to separate milk from water, i.e. reality from unreality; one who controls or subdues their passions; a sage, an ascetic; title of a person in the fourth stage of consciousness; see Sannyasa. परमहंसः

Paramahamsa Sannyasa

/Paramahamsa Sannyasaah/ a stage of sannyasa where, having completed their work, paramahamsa sannyasins approach the final goal of moksha or self-realization. परमहंस संन्यासः

Paramakarana /Parama-kaaranam/ the supreme cause of all causes. परमकारणम्

Paramakasha see Param Akasha. परमाकाशः

Paramanu /Parama-anuh/ the basic particle or energy unit (sub-atomic). परमाणुः

Paramapada /Parama-padam/ highest step or state of existence; supreme position. परमपदम्

Paramartha /Parama-arthah/ highest truth, reality. परमार्थः

Paramartha Drishti

/Paramaartha Drishtih/ right vision; intuition. परमार्थ दृष्टिः

Paramarthika /Paarama-arthikam/ spiritual aspects; in an absolute sense (as opposed to relative or vyavaharika); related to reality (paramartha). पारमार्थिकम्

Paramarthikasatta

/Paaramaarthika-sattaa/ absolute reality; transcendental truth; see Para Brahman. पारमार्थिकसत्ता

Paramashanti /Parama-shaantih/ supreme peace, absolute peace. परमशान्तिः

Paramashiva /Parama-shivah/ another name for Lord Shiva; the unmanifest source of Sadashiva and thence Shiva; see Pancha-kriya; see Sadakhya; see Shiva; see Shivalinga. परमशिवः

Paramatma /Paramaatmaa/ (Parama-aatmaa) cosmic soul or consciousness, supreme self; the self or soul (atma) of the entire universe, of the individual as well as of the cosmos; liberated state of the inner self. परमात्मा

Paramavashyata /Paramaa-vashyataa/ supreme control over the mind and the senses; see Vasha. परमावश्यता

Paramadhama /Parama-dhaama/ supreme abode; Brahman; see Moksha. परमधाम

Parameshthi /Parameshthee/ (Parama-ishtee) the exalted one; a name generally applied to Brahma or Hiranyagarbha, sometimes to Lord Narayana or the supreme purusha. परमेश्ठी

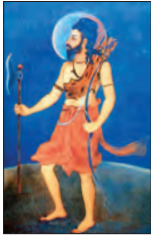
Parameshwara /Parameshvarah/ (Parama-eeshvarah) supreme being; Lord Shiva. परमेश्वरः

Parampurusha /Parama-purushah/ supreme consciousness. परमपुरुषः

Parampara /Paramparaa/ tradition. परम्परा

Parashu /Parashuh/ an axe, a hatchet; a weapon in general; thunderbolt. परशुः

Parashurama /Parashu-raamah/ literally 'Rama with an axe'; name of a celebrated warrior, who was the son of Jamadagni and the sixth incarnation (avatara) of Vishnu; see Avatara; see Shasti. परशुरामः



Parasparadhyasa /Paraspara-adhyaasah/ mutual superimposition: the body is mistaken for the self and the self is mistaken to be the body. परस्परआध्यासः

Paratpara /Paraatpara/ greater than the great, higher than the high. परात्पर

Parayana /Paraayanah/ final aim, last resort, the ultimate ground, the sole refuge; wholly intent upon, absorbed in. परायणः

Pari a prefix often used in the Sanskrit language. परि

Paribhu /Pari-bhoo/ being around; protecting; existing everywhere. परिभू

Paricharya /Pari-charyaa/ service, attendance; adoration, worship. परिचर्या

Parichaya Avastha /Pari-chaya Avasthaa/ state of increase, the third state of nada yoga according to *Hatha Yoga Pradipika*, attained when Vishnu granthi is pierced. परिचय अवस्था

Parichchhinna finite, conditioned, limited. परिच्छिन्न

Paridhi /Pari-dhih/ circumference; compound or premises; the enclosed area of a yajna space; circle of light. परिधिः

Paridrashta /Pari-drashtaa/ spectator, onlooker. परिद्रष्टा

Parigata /Pari-gatah/ surrounded, enclosed, encircled; diffused, spread, around; known, understood; obtained. परिगतः

Parigraha /Pari-grahah/ collection; seizing, holding, grasping; encircling, surrounding, enclosing, fencing around; putting on, wrapping round; assuming, taking; marriage, wife; taking under protection, grace. परिग्रहः

Parigrihita /Pari-griheeta/ seized; embraced; surrounded; received. परिगृहीत

Parihritasukha /Pari-hritasukham/ abandoning pleasures. परिहृतसुखम्

Parijnana /Pari-jnaanam/ thorough knowledge, insight. परिज्ञानम्

Parikarmi miscellaneous helpers at a yajna; a paid servant. परिकर्मि

Pariklesha /Pari-kleshah/ hardship, vexation, pain. परिक्लेशः

Parikrama /Pari-kramaa/ circumambulation. परिक्रमा



Pariksha /Pareekshaa/ (Pari-ekshaa) examination, investigation. परीक्षा

Parikshina /Pari-ksheena/ vanished, disappeared; wasted, decayed; emaciated, worn away, exhausted. परिक्षिण

Parikshipta /Pari-kshiptam/ scattered, diffused; encircled, surrounded; overspread, overlaid; left, abandoned. परिक्षिप्तम्

Parikshit /Pareekshit/ (Pari-ikshit) name of a king who was cursed to die from a snakebite within seven days. During the seven days he listened to *Shrimad Bhagavata* as a discourse by Shuka Muni and reached the abode of Lord Vishnu. He was the son of Abhimanyu and grandson of Arjuna; see Abhimanyu. परीक्षित्

Parimala fragrance, fragrant substance. परिमल

Parimaladravya (Parimala-dravyam) aromatic, perfumed substances offered in worship

to satisfy the deity and protect the place of worship. परिमलद्रव्यम्

Parimana /Pari-maanam/ measuring, measure, size; compass. परिमाणम्

Parinama /Pari-naamah/ transformation; according to Patanjali's *Yoga Sutras* the transformation of mind consists of three stages: 1. transformation in the form of tranquillity (samadhi parinama) 2. transformation in the form of Aum (ekagrata parinama) 3. suppression of the inner object (nirodha parinama). परिणामः

Parinama Nitya /Pari-naama Nityam/ changing eternally; maya. परिणाम नित्यम्

Parinama Srishti /Pari-naama Srishtih/ creation by evolution and actual change according to Sankhya. परिणाम सृष्टिः

Parinama Upadana /Pari-naama Upaadaanam/ the material cause which evolves out of itself an effect with which it is essentially one, e.g. the pradhana (prakriti) of Sankhya. परिणाम उपादानम्

Parinama Vada /Pari-naama Vaadah/ doctrine of transformation (of the school of qualified non-dualism of Shri Ramanuja), upholding that God actually transforms a portion of His being into the universe. परिणाम वादः

Paripalana /Pari-paalanam/ protection, care, nourishing. परिपालनम्

Paripurna /Pari-poornah/ full (moon); completely full, as in a river overflowing both its banks. परिपूर्णः

Pariraksha /Pari-rakshaa/ protection, good security. परिरक्षा

Parisarya Nadi, Parisarya Nadi Mandala /Pari-sarya Naadee, Parisarya Naadee Mandalah/ yogic term for the peripheral nervous system which connects the central nervous system (related to sushumna) with bodily tissues. परिसर्य नाडी, परिसर्य नाडी मण्डलः

Parityaga /Pari-tyaagah/ abandonment; repudiation; neglect. परित्यागः

Pariveshin (the sun) surrounded by a halo. परिवेष्टिन्

Parivrajaka /Pari-vraajakah/ wandering mendicant; ascetic; stage of life lasting for 12 years in the traditional training of a sannyasin. परिव्राजकः

Parivrajna wandering. परिव्रज्ज

Parivritta turned around, revolved. परिवृत्त

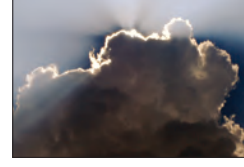
Parivritti /Pari-vrittih/ revolution; return, turning back; barter, exchange. परिवृत्तिः

Paryapta /Paryaaptam/ (Pari-aaptam) obtained, gained; completed, finished; full, whole, entire; able, competent, adequate. पर्याप्तम्

Paryavarana /Paryaavaranam/ (Pari-aavaranam) environment. पर्यावरणम्

Parjanya /Parjanyah/ rain clouds; according to the *Bhagavad Gita*, the process of rain clouds bringing water for the agricultural fields, nourishing crops which are food for man and the whole society promotes them to be considered as gods. Beings come from food, food comes from rain

(parjanyaam), rain comes from sacrifices (yajna) and yajnas are a form of action (karma); see Devata. पर्जन्यः



Parna /Parnam/ wing; feather; leaf. पर्णम्

Paroksha /Paroksham/ out of sight, beyond the range of normal vision; invisible; escaping observation; secret, unknown; stronger. परोक्षम्

Parokshajnana /Paroksha-jnaanam/ indirect knowledge of Brahman through the study of the Vedas or other scriptures. परोक्षज्ञानम्

Paropakara /Paropakaarah/ (Para-upakaarah) working for the welfare and good of others, service to others. परोपकारः

Parshva /Paarshva/ region of the ribs, side, flank; nearness; lateral. पार्श्व

Parthiva /Paarthivah/ inhabitant of the Earth; Lord of the Earth, ruler; king; material; matter; earth. पार्थिवः

Parthivi Dharana /Paarthivee Dhaaranaa/ concentration on the earth element; one of the five concentration practices described in *Gheranda Samhita* under the category of mudra; also called prithivi dharana or adhodharana mudra. पार्थिवी धारणा

Parvata /Parvatah/ mountain range, mountain, hill, rock,

height; name of one of the ten orders of sannyasins established by Adi Shankaracharya, which originally drew members from the mountainous areas; see Dashnami Sampradaya. पर्वतः

Parvataraja /Parvata-raajah/ king of the mountains, epithet of the Himalayan mountains. पर्वतराजः

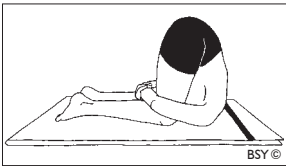
Parvati /Paarvatee/ literally 'daughter of the mountain', goddess and consort of Shiva, mother of Ganesha and Kartikeya, and daughter of Himavanta, hence also called Haimavati; see Sati; see Uma. पार्वती



Pasha /Paashah/ rope, leash; noose, snare, net for catching birds; see Bhavapashavimukti. पाशः

Pashchima /Pashchimah/ west (direction); the back of the body. पश्चिमः

Pashinee Mudra /Paashinee Mudraa/ folded psychic attitude; a mudra performed in an inverted posture to induce pratyahara, balance and tranquillity; see Mudra. पाशिनी मुद्रा



Pashu /Pashuh/ animal, brute, beast; often added to words meaning

'man' to show contempt; in tantra it refers to a person living at the instinctive animal level of consciousness; a being who is bound, in bondage; the bound soul. पशुः

Pashubhava /Pashu-bhaavah/ instinctive personality; in tantra the relevant codes of conduct are vedachara, vaishnavachara and shaivachara which develop self restraint and the ability to see beyond tamas; see Nava Achara; see Sanyam. पशुभावः

Pashupati /Pashu-patih/ literally 'animal-master'; one who has mastery over the animal tendencies of human nature; another name for Lord Shiva. पशुपतिः

Pashupata Astra /Paashupata Astram/ the pashupata weapon which can pierce through and destroy Tripura, the three cities ruled by demons. Tripura represents the three granthis, knots of ignorance; see Granthi. पाशुपत अस्त्रम्



Pashupata Astra Yajna

/Paashupata Astra Yajnah/ a fire ritual accompanied by the chanting of specific mantras to symbolically invoke the pashupata weapon. In ancient times this was last conducted by Sri Krishna. It has been revived in modern times

by Swami Niranjanananda Saraswati. पाशुपत अस्त्र यज्ञः

Pashupata Tantra /Paashupata Tantram/ the philosophy and techniques which allow one to master one's animal tendencies and become liberated. पाशुपत तंत्रम्

Pashvachara /Pashvaachaarah/ (Pashu-aachaarah) 'conduct of brutes', a tantric course of spiritual discipline for the least advanced aspirants. पशवाचारः

Pashyanti /Pashyantee/ the third stage of nada yoga; meditation in which one perceives the entire universe as being sound (nada); see Nada Yoga. पश्यन्ती

Pashyanti Nada /Pashyantee Naadah/ mental sound; sound made visible. पश्यन्ती नादः

Pataha /Patahah/ a drum. पटहः

Pataka /Pataakaa/ a flag; a banner; a sign, a mark; an emblem, a symbol. पताका

Patala /Patalah/ basket; a heap, lots; chapter of a book, section. पटलः

Patalam /Paataalam/ abode of serpents and demons; instinctive or animal realm; hell; seven planes of consciousness or regions described as being below mooladhara chakra, viz. atala, vitala, sutala, rasatala, talatala, mahatala, patala; lowest of the seven patalam; the lowest of the 14 lokas of Brahma according to the Shaiva scriptures; see Chakra; see Loka; see Naraka. पातालम्

Patana /Patanam/ fall, decline, setting (as of the sun). पतनम्

Patanjali /Patanjali/ author of the *Yoga Sutras*; an ancient rishi who

codified the meditative stages and states of samadhi into the system of raja yoga and is famous as the propounder of ashtanga yoga. According to many authorities, the same person was also the author of *Mahabhashya* (a classical treatise on Sanskrit grammar), as well as a treatise on medicine. Some believe he was a contemporary of Lord Buddha; see Muni Trayam. पतञ्जलिः

Patati flies; falls down, drops down, sinks; forfeits one's position; throw oneself; happens. पतति

Patha /Paathah/ reading or studying; studying or reciting the Vedas; reading a scriptural text like *Ramacharitamansa* or the *Gita* aloud in a mass gathering; the text of a book; a lesson. पाठः

Pathati reads aloud, recites, reads to oneself, teaches, studies. पठति

Patha, Pantha /Patha, Panthaa/ way, road, path, course; manner. पथ, पन्था

Pathika /Pathikah/ traveller, wanderer. पथिकः

Pati /Patih/ lord, ruler, husband; master; God or Ishvara. पतिः

Pativratadharma /Pati-vrataa-dharmah/ woman's vows of devotion to her husband. पतिव्रतधर्मः

Pativratya /Paati-vratya/ devotion of a wife to her husband. पतिव्रत्य

Patni /Patnee/ wife. पत्नी

Patra /Paatram/ utensil; a plate; anything which holds some material; a vessel in which materials for oblation are kept in a yajna; a role in a drama or story; a person worthy of receiving diksha

from a guru see Guru; see Diksha; see Yajna पत्रं

Patrika /Patrikaa/ a leaf for writing on; letter; document. पत्रिका

Pattana /Pattanam/ town; abode. पट्टनम्

Pausa /Paushah/ 10th lunar month according to the Hindu almanac, corresponding to December/January; see Hemanta; see Masa; see Ritu. पौषः

Pavaka /Paavakah/ fire; dynamism; motivation. पावकः

Pavitra /Pavitrām/ sanctified, pure. पवित्रम्

Pavitraka /Pavitrakam/ a ring made of darbha grass worn by a person performing the vedic rites; see Kusha. पवित्रकम्

Payasa /Paayasam/ kheer; rice or any other whole grain cooked in milk and sweetened; a prasad offered to deities; see Prasad पायसम्

Payovrata /Payovratam/ an austere observance where one lives on milk alone. पयोव्रतम्

Payu /Paayuh/ anus, the organ of excretion and one of the five organs of action (karmendriyas); see Devata. पायुः

Peepal see Ashvattha. पीपल

Peetha /Peethah/ place; seat; seat of a deity, eg. a shaktipeetha is a place of energy; shrine; the horizontal part of the shivalingam upon which the vertical lingam is placed; see Arghaa. पीठः

Phala /Phalam/ fruit; kernel; consequence, reward; result; retribution, punishment. फलम्

Phalahara /Phalaahaaram/ (Phala-aahaaram) fruit diet (usually

taken by yogis, spiritual aspirants and performers of austerities). फलाहारम्

Phalasha /Phalaashaa/ (Phala-aashaa) expectation of fruits of actions; expectation. फलाशा

Phalit Jyotish /Phalita Jyotishah/ the science of predicting the future of a country, a person or anything; see Jyotish Shastra. फलित ज्योतिषः

Phalguna /Phaalgunah/ 12th lunar month of the Hindu almanac, corresponding to February/ March; see Masa; see Ritu; see Shishira. फाल्गुनः

Pida /Peedaa/ pain, trouble, suffering, agony; annoyance, disturbance; injury, damage, harm; devastation, laying waste; violation. पीडा

Pinaka /Pinaakah/ the bow of Lord Shiva which Rama broke to win Sita; see Ramacharitamānasa. पिनाकः

Pinda /Pindah/ the foetus or embryo in an early stage of gestation; the body, corporeal frame. पिण्डः

Pindanda /Pindaandah/ the world of the body; microcosmos as opposed to the macrocosmos or cosmos (brahmanda). पिण्डाण्डः

Pinda Prana /Pinda Praanah/ the individual breath, as contrasted with the cosmic or universal breath. पिण्ड प्राणः

Pingala Nadi /Pingalaa Naadee/ a major pranic channel in the body that flows from mooladhara chakra on the right, criss-crossing all the major chakras to ajna chakra. It conducts the dynamic pranic force manifesting as prana shakti, and



governs the right side of the body and left side of the brain. It is associated with the mundane realm of experience and externalized awareness; also called surya nadi, as the solar energy flows through it; see Ida Nadi; see Sushumna Nadi. पिटृगला नाडी

Pipal /Peepala/ holy fig tree. पीपल

Pipasa /Pipaasaa/ thirst; see Shadurmi. पिपासा

Pitamaha /Pitaamahah/ grand-father; see Bhishma Pitamaha. पितामहः

Pitambara /Peeta-ambarah/ yellow colored clothes; used as a name of Lord Krishna as he often used to wear yellow clothes. पीताम्बरः

Pitri departing ancestor; a divine hierarchy consisting of deceased progenitors and ancestors; the manes; father. पितृ

Pitri Loka /Pitri Lokah/ the dimension of the forefathers, also called Chandra loka; see Loka. पितृ लोकः

Pitri Rin /Pitri Rina/ the debt to one's parents who gave birth to, took care of and raised one. It is to be paid by marrying and raising children as they did and performing the last rites for them; see Pitri Yajna; see Rin; see Shraddha. पितृ ऋण

Pitri Yajna /Pitri Yajnah/ oblations for gratifying the manes, libation to deceased ancestors; one of the daily sacrificial rites enjoined on all householders; see Pancha Mahayajna. पितृ यज्ञः

Pitriyana /Pitri-yaanam/ the path of the forefathers or the manes. An individual soul, on doing good works or obtaining merit, ascends to the region of the moon by this path after death, enjoying there the effects of their work; also called the path of smoke (dhumamarga). पितृयानम्

Pitrya paternal, relating to a father, inherited from father, patrimonial; see Matrika. पितृ

Pitta /Pittam/ bile, one of the three humours or qualities (doshas) described in ayurveda; see Dosha. पित्तम्

Pittamprahriti /Pittam-prahritim/ of a bilious or choleric temperament. पित्तम्प्रहृतिम्

Plavana /Plavanam/ float. प्लवनम्
Plavini Pranayama /Plaavinee Praanaayaamah/ pranayama practice in which the abdomen is filled with swallowed air so one can float like a lotus leaf on water. प्लाविनी प्राणायामः

Pluta /Plutam/ elongated accent with three or more time intervals (matra) in pronouncing a vowel. प्लुतम्

Pooja see Puja. पूजा

Pooraka see Puraka. पूरक

Poorna /Poornah/ see Purna. पूर्णः

Poornata see Purnata. पूर्णता

Poornima see Purnima. पूर्णिमा

Poorva see Purva. पूर्व

Pootika see Putika. पूतिका

Pra a prefix often used in the Sanskrit language. प्र

Prabhava /Pra-bhaavah/ effect; lustre, splendour, brilliance; dignity, glory, majesty, grandeur; strength, valour, power, efficacy;

superhuman power or faculty, miraculous power; regal power; one of the three powers (shaktis) of a ruler (the other two are mantra and utsaha). प्रभावः

Prabodhana /Pra-bodhanam/ awakening, arousing; understanding; instruction. प्रबोधनम्

Pradakshina Namaskara /Pra-dakshinaa Namaskaara/ a rite in which one walks all around one's chosen deity from left to right, offering salutations from all directions, symbolizing the experience of the omnipresence of God; see Shodashopachara Puja. प्रदक्षिणा नमस्कार

Pradana /Pra-daanam/ giving, granting, bestowing, offering; giving away in marriage; teaching, instructing. प्रदानम्

Pradipika /Pra-deepikaa/ a special small lamp which gives light; one which enlightens; in the Sanskrit language it indicates a scripture which analyses a subject; self-illuminating; that which illumines. प्रदीपिका

Praharsha /Pra-harshah/ erection (of the hair), extreme joy, exultation. प्रहर्षः

Praja /Pra-jaa/ procreation, generation, propagation, production, birth; offspring, progeny, issue; subjects, people, mankind. प्रजा

Praja Kama /Prajaa Kaamah/ desirous of progeny. प्रजा कामः

Prajapati /Prajaa-patih/ literally 'Lord of created beings'; the god presiding over creation; an epithet of Brahma; epithet of the ten lords of created beings (patriarchs) created by Manu;

Marichi, Atri, Angiras, Pulatsya, Pulah, Kratu, Vashishtha; Daksha (Prachetas), Bhrigu and Narada; see Maha Rishi; see Manu; see Kashyapa. प्रजापतिः

Prajapaty /Praajaa-patyam/ giving away the whole of one's property before entering upon the life of an ascetic; literally 'related to Prajapati'. प्राजापत्यम्

Prajati /Prajaatih/ generation, generating power. प्रजातिः

Prajna /Pra-jnaa/ knowledge with awareness; awareness of the one without a second; individual consciousness, intelligence, understanding, intellect, wisdom; discernment, discrimination, judgement; intention; device; see Ritambhara Prajna. प्रज्ञा

Prajna /Praajnah/ an intelligent person; a name according to Vedanta philosophy for an individual in the causal state (as in sound sleep), when the supreme reality is veiled by the causal body; the seer who observes the state of deep sleep (sushupti), the third state of consciousness expressed by the all knowing 'm' of Aum according to *Mandukya Upanishad*; see Avasthatraya. प्राज्ञः

Prajnanam Brahma

/Prajnaanam Brahma/ 'Knowledge is Brahman', one of the four great statements (maha vakyas) of the Upanishads, the expression of the identity of the individual soul and the supreme consciousness found in *Atareya Upanishad* of the *Rigveda*; see Maha Vakya. प्रज्ञानं ब्रह्म

Prajnatma /Prajnaatmaa/ (Prajna-aatmaa) the intelligent self, the conscious internal self, the knower of oneself. प्रज्ञात्मा

Prakam /Pra-kaamam/ amorous; doing something till satisfied, to the heart's content; unstoppable will; excessive. प्रकामम्

Prakamya Siddhi /Praakaamya Siddhih/ an irresistible, forceful will. Yogis employ this siddhi to achieve their goals; one of the eight major siddhis; the power of unobstructed fulfillment of desires, eg. to maintain a youthful appearance for an unusual length of time; to enter the body of another person or being; a power by which the yogi attains the capacity to experience higher spheres of existence; see Siddhi प्राकाम्य सिद्धिः

Prakara /Pra-kaara/ sort, species; manner, way. प्रकार

Prakarana /Pra-karanam/ subject matter; section; preliminary text. प्रकरणम्

Prakriti /Pra-kritih/ individual nature; manifest and unmanifest nature; cosmic energy; the active principle of manifest energy; nature or primordial matter (source of the universe); according to Sankhya philosophy, insentient prakriti consists of three aspects or qualities called gunas, viz. sattwa, rajas and tamas. They remain unmanifest (avyakta) when in equilibrium, but when this equilibrium is disturbed by the proximity of the witnessing consciousness (purusha), manifestation, crea-

tion and evolution set in; see Pradhana; see Pratibimbavada; see Purusha; see Samyavastha; see Sankhya see Vaishamyavastha; see Vikriti. प्रकृतिः

Prakritilaya /Prakriti-layah/ one who is submerged in prakriti. प्रकृतिलयः

Prakriti Yaga /Prakriti Yaagah/ a yajna which is performed in a natural environment, like next to a river, rather than in a yajnasala, and is therefore considered to be an ideal prototype. प्रकृति यागः

Prakriya Grantha /Pra-kriya Granthah/ scripture that deals with categories of a subject. प्रक्रिय ग्रन्थः

Pralapa /Pra-laapah/ talk, conversation, discourse; prating, prattling and incoherent conversation, nonsensical talk; lamentation. प्रलापः

Pralaya /Pra-layah/ state of latency of the world or of periodic dematerialization; destruction, annihilation, dissolution; destruction of the whole universe at the end of a set period of time; death, dying; the mystic syllable Aum; complete merging; dissolution when the cosmos merges into the unseen immediate cause (the unmanifested cosmic energy); the ultimate substratum of absolute reality; see Kalpa; see Manvantara; see Tandava; see Yuga. प्रलयः

Pralaya Dahana /Pralaya Dahanam/ the fire at the dissolution of the world. प्रलय दहनम्

Pralaya Jaladhara /Pralaya Jaladharah/ a cloud at the dissolution of the world. प्रलय जलधरः

Pralayakala /Pralaya-kaalah/ the time of universal destruction. प्रलयकालः

Pramada /Pra-maadah/ intoxication; negligence; inattention; indolence. प्रमादः

Pramadin /Pramaadin/ drunkard; negligent person; incautious person. प्रमादिन्

Pramada /Pra-madah/ joy, pleasure. प्रमदः

Pramana /Pra-maanam/ 'correct' knowledge; knowledge based on direct sensation or cognition; measure, standard, norm; authority; argument; proof, means of knowledge; one of the five modifications of mind (vrittis) described in Patanjali's *Yoga Sutras* as based on direct cognition (pratyaksha), inference (anumana) and/or reliable testimony (agama); see Vritti. प्रमाणम्

Pramana Chaitanya /Pramaana Chaitanyam/ consciousness as knowing; the source of knowledge; proof. प्रमाण चैतन्यम्

Pramanika /Praamaanikah/ established by proof; founded or resting on authority; founded on the authority of scriptures; authentic, credible, trustworthy. प्रामाणिकः

Pramata /Pra-maataa/ measurer; knower; the ego or jiva. प्रमाता

Pramatri Chaitanya

/Pramaatri Chaitanyam/

a subject who knows the objective consciousness which is determined by the fourfold mind or internal organ (antah karana); see Antahchatushtaya. प्रमातृ चैतन्यम्

Pramoda /Pra-modah/ the pleasure one obtains through the actual enjoyment of an object; an attribute of the causal body (karanasharira) and the third type of bliss experienced in anandamaya kosha; see Anandamaya Kosha. प्रमोदः

Prapancha /Pra-panchah/ 'pra' is used as an intensifier, 'pancha' refers to the five elements from which the world is created; the illusion of the world; the world; see Amurta Sadakhya; see Pancha Mahabhuta. प्रपञ्चः

Prapancha Vishaya /Prapancha Vishayah/ worldly objects. प्रपञ्च विषयः

Prapanchika /Praapanchikah/ worldly aspects. प्रापञ्चिकः

Prapta /Pra-aaptah/ got, acquired; one who has attained; that which comes to us (naturally) yet is not the result of present or recent effort; see Prarabdha Karma. प्राप्तः

Praptasya Prapti /Praaptasya Praaptih/ attainment of whatever has been attained (although one is not aware of it until expansion of awareness happens). प्राप्तस्य प्राप्तिः

Prapti /Praaptih/ attainment; result. प्राप्तिः

Prapti Siddhi /Praapti Siddhih/ one of the eight major siddhis; a power by which the yogi attains the capacity to reach anywhere, attain any desired object, predict future events, see distant objects, understand unknown languages including those of animals, hear distant sounds, smell extremely subtle

odors and cure any disease; see Siddhi. प्राप्ति सिद्धिः

Prarabdha Karma /Pra-aarabdha Karma/ actions already performed which, like arrows shot from the bow, cannot be retrieved; that portion of one's actions which is bound to fructify in the present life and cannot be averted; see Karma. प्रारब्ध कर्म

Prarambha /Pra-aarambhah/ beginning, commencement. प्रारम्भः

Prarthana /Pra-arthanah/ worship through prayer. प्रार्थना

Prasada /Pra-saadam/ clearness, purity, tranquillity; favour, grace, blessed gift or object, something full of grace; food dedicated to a god or the guru and thereafter eaten by faithful devotees as something holy. प्रसादम्

Prasahya using force, forcibly. प्रसह्य

Prasanjana /Pra-sanjanam/ act of connection, combining, uniting; applying, bringing to bear upon, bringing into use. प्रसञ्जनम्

Prasanna /Pra-sannah/ pure, clear, bright, transparent; pleased, delighted, propitiated; kind, kindly disposed, gracious; true, correct. प्रसन्नः

Prasarita /Pra-saarita/ spread, stretched out (as a hand is); exposed. प्रसारित

Prashanta /Pra-shaantah/ calmed, quiet; tamed; intensified peace (shanti). प्रशान्तः

Prasiddha /Pra-siddhah/ accomplished, arranged; well known, famous; usual. प्रसिद्धः

Prasthana, Prasthita /Pra-sthaanam, Pra-sthitah/ an adject-

ive meaning one has set out; departed, going. प्रस्थानम्, प्रस्थितः

Prasthanatraya /Prasthaana-trayam/ the three authoritative landmarks in spiritual literature: the Upanishads, the *Brahma Sutras* and the *Bhagavad Gita*, on which vedantic philosophy is based; see Adi Shankaracharya. प्रस्थानत्रयम्

Prasupta /Pra-suptah/ dormant; one of the four possible states of the kleshas according to Patanjali in the *Yoga Sutras*; see Klesha. प्रसुप्तः

Pravaha /Pra-vaahah/ flow; current. प्रवाहः

Pravara /Pra-varah/ senior, chief; best, supreme; worthy of worship; eldest; forefather. प्रवरः

Pravargya /Pra-vargyah/ a preliminary process of the soma sacrifice important as it is linked with the ascent of kundalini; see Kundalini; see Soma. प्रवर्ग्यः

Pravritta /Pra-vrittah/ arisen, come forth, commenced; occupied with. प्रवृत्तः

Pravritti /Pra-vrittih/ origin, source, flow; the four basic instincts: 1. desire to procreate (maithuna) 2. fear (bhaya) 3. desire for food (ahara) 4. desire for sleep (nidra); tendency, inclination, predilection; conduct, behaviour; employment, occupation, activity; continued effort, perseverance; rise, advance, progress. प्रवृत्तिः

Pravritti Marga /Pravritti Maargah/ path of extroversion; path of action of life in worldly society or according

to the nature of the world.
प्रवृत्ति मार्गः

Pravrittivijnana /Pravritti-
vijnaanam/ quasi-external
consciousness. प्रवृत्तिविज्ञानम्

Prayaga /Pra-yaagah/ name of a
celebrated place of pilgrimage at
the confluence of the Ganga and
Yamuna rivers near the town of
Allahabad; a sacrifice; name of
India; horse; see Kumbhamela;
see Triveni. प्रयागः



Prayana /Pra-yaanam/ setting
out, starting, departure; a march,
journey; progress, advance;
death, departure (from the
world). प्रयाणम्

Prayashchitta /Pra-ayashchittam/
repentance; atonement for one's
acts of unawareness during all
births. प्रायश्चित्तम्

Prayashchitta Karma

/Praayashchitta Karma/ expia-
tory action; bodily mortifica-
tion; penance. प्रायश्चित्त कर्म

Prayatna /Pra-yatnah/ effort, ex-
ertion, endeavour; perseverance
or continued effort, labour; diffi-
culty. प्रयत्नः

Prayoga /Pra-yogah/ use; experi-
ment. प्रयोगः

Prayoga Pustika/ Prayoga

Pustikaa/ workbooks created
by priests of yajnas to ensure
and check that mantras and
procedures are being followed
in the proper sequence and

method each time they conduct
a yajna of that type; see Yajna.
प्रयोग पुस्तिका

Prayojana /Pra-yojanam/ result,
fruit, the final end. प्रयोजनम्

Pracchanna /Prachchhannam/
covered, hidden. प्रच्छन्नम्

Prachela /Prachelah/ yellow sandal-
wood. प्रचेलः

Prachetas epithet of Varuna, regent
of the ocean; name of an ancient
sage and law-giver. प्रचेतस्

Pradhana /Pradhaana/ the chief;
the root base for all elements;
undifferentiated matter; a term
used in Sankhya for prakriti, the
material cause of the world. It
corresponds to maya in Vedanta,
but differs from maya on the
following points: it is real while
maya is unreal or phenomenal,
and it is independent of purusha
while maya is dependent on
Brahman; see Prakriti. प्रधान

Pradhanya /Praadhaanyam/
pre-eminence, superiority, pre-
dominance; ascendancy, supre-
macy; a chief or principal cause.
प्राधान्यम्

Pragabhava /Praagabhaavam/
(Praak-abhaavam) not existing
previously, non-existence. प्रागभावम्

Pragvansha /Praagavamsha/ a
canopy of bamboo constructed
at the westernmost part of the
yajnashala. The fire brought by
the host of the yajna (yajamana)
is installed in the fire pit (agni
kunda) there. The bamboo of
this canopy points towards the
east. प्रागवंश

Prahlada /Prahlaadah/ great joy,
pleasure, delight, happiness;

name of a son of the demon Hiranyakashipu. According to the *Padma Purana*, Prahlada was a priest (brahmana) in his previous incarnation and retained his ardent devotion to Vishnu, believing that Vishnu fills all space and is omnipresent, omniscient and omnipotent. His father, annoyed that his son should be such a devout worshipper of his mortal enemies, the gods, subjected him to various cruelties with the object of getting rid of him, but Prahlada, by the grace of Vishnu, remained unscathed. Hiranyakashipu, in a fit of exasperation, asked him one day, "If Vishnu is omnipresent, then why don't I see him in the pillar of this hall?" Vishnu then appeared from the pillar as Narasimha, having the body of a man and the head of a lion, and tore Hiranyakashipu to pieces. Prahlada succeeded his father, reigned righteously and was the grandfather of Bali. प्रह्लादः

Prajahati /Prajahaati/ leaving the senses and desires'; leaving behind all one's intentions and being satisfied by the Self; see Sthitaprajna. प्रजहाति

Prakashā /Prakaashah/ brightness, shining, brilliance; the essence of sattwa guna; spiritual brilliance, clarity, light; light of consciousness; the Shiva aspect in Kashmir Shaivism as the counterpart of vimarsha; see Vimarsha; see Kashmir Shaivism. प्रकाशः

Prakashaka /Prakaashakah/ revealer, illuminator. प्रकाशकः

Prakashā Mandala /Prakaasha Mandalah/ white light at the centre of ajna chakra; see Vidyut Mandala. प्रकाश मण्डलः

Prakashya /Prakaashya/ object revealed or illumined. प्रकाश्य

Prakata manifest, revealed. प्रकट

Prakrita /Praakritam/ original; natural; ordinary; vulgar; vernacular. प्राकृतम्

Prana /Praanah/ 'pra' plus the root 'an'; vital energy force, essence of life permeating both the macrocosmos and microcosmos; the sum total of all energy residing within the universe, both in the unmanifest and manifest nuclear states; breath, respiration; principle of life; vital energy that functions in various ways for the preservation of the body and is closely associated with the mind. According to yoga, there are five major pranas (pancha prana vayu), in the human body: prana, apana, samana, udana and vyana along with five sub-pranas (upapranas): kurma, krikara, naga, devadatta and dhananjaya. There is also one master of them all, Mahaprana, who enters into the womb before birth, and when he leaves, the body dies; according to the Shaiva scriptures the eleven pranas are the eleven Rudras living inside each person. Prana is also the name of that specific component of the five vital airs (pancha prana vayu), which operates in the region of the heart and lungs; see Pancha Prana; see Prana Vayu; see Vayu. प्राणः

Pranabhrit /Praana-bhrit/ supporting life; creature, a being. प्राणभृत्

Pranachaitanya /Praana-chaitanyam/ awareness of prana vayu. प्राणचैतन्यम्

Pranajaya /Praana-jayah/ mastery over the pranas (the vital airs); conquest of the life-force. प्राणजयः

Pranakendra /Praana-kendram/ life centre. प्राणकेन्द्रम्

Pranalaya /Praana-layah/ subsistence of the breath and pranic force; see Prana. प्राणालयः

Pranamaya Kosha /Praana-maya Koshah/ energy sheath, or vital or pranic body; the sheath (kosha) covering the self which is composed of pranic vibration and the rhythm of pranic forces; see Pancha Kosha; see Lingasharira; see Prana. प्राणमय कोषः

Prananada /Praana-naadah/ a deep sound. प्राणनादः

Prananigraha /Praana-nigraha/ control of prana; practice to control the breathing pattern. प्राणनिग्रहः

Prananirodha /Praana-nirodhah/ control of the vital airs. प्राणनिरोधः

Pranapratishtha /Praana-pratishthaa/ tantric ritual by which an image or symbol of God or any deity is vitalized; see Avahana. प्राणप्रतिष्ठा

Prana Shakti /Praana Shaktih/ dynamic solar force governing the dimension of matter; energy flow related to externalization of mind; the force of prana; see Pingala Nadi. प्राण शक्तिः

Prana Tattwa /Praana Tattvam/ element representing the vital or life-giving force. प्राण तत्त्वम्

Pranavadin /Praana-vaadin/ one who lives according to the pranic sciences; a hatha yogi; see Hatha Yoga; see Prana. प्राणवादिन्

Prana Vayu /Praana Vaayah/ one of the five vital airs which pervade different parts of the entire body, energy (prana) moving upwards between the diaphragm and the larynx. It controls the heart and the lungs; see Vayu; see Pancha Prana. प्राण वायुः

Prana Vidya /Praana Vidyaa/ knowledge and control of prana; a healing technique involving awareness and movement of prana. प्राण विद्या

Pranayama /Praanaayaamah/ (Praana-aayaamah) a series of techniques using the breath to control the flow of prana within the body; expansion of the range of vital energy; a systematic and scientific breathing technique by which one can control, conduct and conquer the flow of the life-force in the body; prana means life-force, ayama means expansion; in the Upanishads pranayama is said to have the ability to cut through mountains of karma. प्राणायामः

Pranopasana /Praanopaasanaa/ (Praana-upaasanaa) controlling energy (prana) through regulation of inhalation, exhalation and retention; sacrifice of prana. प्राणोपासना

Pranotthana /Praanotthaanam/ (Praana-utthaanam) awakening of the pranas in the different nadis and chakras resulting in recognisable pranic and psychic experiences. प्राणोत्थानम्

Pranama /Pra-naamah/ bending, bowing, reverential salutation, obeisance, prostration; stopping. प्रणामः

Pranam Mudra /Pranaama Mudraa/ the attitude of prayer, a hand gesture in which the palms are placed together and the hands placed in front of the chest with the thumbs lightly touching the heart centre. प्रणाम मुद्रा



Pranava /Pra-na-vah/ another word for the sacred syllable Aum (Om), the primal sound vibration; according to a traditional interpretation, pra means prapancha or 'the illusion of the world', na means 'non-existent' and va means 'for you'. Thus pranava means 'the illusory world does not exist for you'; a kind of musical instrument; epithet of Vishnu. प्रणवः



Pranavadhina /Pranava-adheena/ dependent on the pranava or Aum. प्रणवाधीन

Pranava Dhyana /Pranava Dhyaanam/ meditation on the mantra Aum. प्रणव ध्यानम्

Pranava Japa /Pranava Japah/ repetition of the mantra Aum. प्रणव जपः

Pranidhana /Pra-nidhaanam/ to believe in. प्रणिधानम्

Prashna /Prashnah/ question, query; inquiry, interrogation; judicial inquiry or investigation; point at issue, subject of controversy; problem for solution; inquiry into the future; lesson. प्रश्नः

Prashnopanishad (Prashna-upanishad) name of an Upanishad consisting of six questions and the corresponding answers given by Sage Pippalada after the seekers had served in his ashram for one year. प्रश्नोपनिषद्

Prateek see Pratika. प्रतीक

Prathama /Prathamah/ first, eminent, earliest. प्रथमः

Prathama Spandana /Prathama Spandanam/ first vibration. प्रथम स्पन्दनम्

Prati a prefix often used in Sanskrit with a wide range of meanings according to context, including opposite; inverted; other than; similarity. प्रति

Pratibandha /Prati-bandhah/ an obstacle or hindrance on the spiritual path. प्रतिबन्धः

Pratibandhakabhava /Prati-bandhaka-abhaavah/ power that removes the obstruction hindering realization of the self; absence of obstacles.

प्रतिबन्धकाभावः

Pratibha /Prati-bhaa/ inner light; intelligence; intuition; splendour of knowledge. प्रतिभा

Pratibhasika /Praatibhaasikam/ illusory, appearing. प्रातिभासिकम्

Pratibhasikasatta

/Praatibhaasika-sattaa/
dream-reality; apparent or
unreal as a dream. प्रतिभासिकसत्ता

Pratibimba /Prati-bimbam/
reflection as in a mirror. प्रतिबिम्बम्

Pratibimbavada /Pratibimba-
vaadah/ doctrine that the soul
is a reflection of the self in
the buddhi; in Sankhya philo-
sophy, the doctrine that the
consciousness of purusha is
reflected into the insentient
prakriti by her first evolute
(mahat or buddhi); see Prakriti;
see Purusha. प्रतिबिम्बवादः

Pratibimbita /Pratibimbital/
reflected, mirrored. प्रतिबिम्बितः

Pratiksha /Prateekshaa/ (Prati-
eekshaa) wait; anticipation. प्रतीक्षा

Pratima /Prati-maa/ symbol used
in meditation; statue of a deity;
reflection; shape; inner char-
acteristic. प्रतिमा

Pratinidhi /Prati-nidhi/ a repre-
sentative; a substitute; a deputy;
a representative of a yajamana
at a yajna or any such event; see
Yajaman प्रतिनिधिः

Pratipaksha /Prati-pakshah/ the
opposite side, party or function;
hostility; adversary, enemy, foe,
rival. प्रतिपक्षः

**Pratipaksha Bhava, Pratipaksha
Bhavana** /Pratipaksha Bhaava,
Pratipaksha Bhaavana/ that
principle of yoga which states
that one may control a negative
emotion by summoning its
opposite, or a lower thought
by countering it with a higher
one; the method of substituting
the opposite thought or emo-

tion through imagination, eg.
fear is overcome by dwelling
strongly upon its opposite of
courage, or hate is overcome
by giving love; see Raja Yoga;
see Yoga Sutras. प्रतिपक्ष भाव,
प्रतिपक्ष भावना

Pratiprasava /Prati-prasavah/ in-
volution; the process of returning
to the source; in Sanskrit gram-
mar it is a rule which describes by
quoting exceptions; exception of
exceptions. प्रतिप्रसवः

Pratishabda /Prati-shabdah/ echo;
reverberation; a roar. प्रतिशब्दः

Pratishtha /Prati-shthaa/ reputa-
tion, fame; awareness of iden-
tity; standpoint, base, ground,
support. प्रतिष्ठा

Pratispandana /Prati-spandanam/
throbbing. प्रतिस्पन्दनम्

Pratiyoginishakti /Prati-yoginee-
shaktih/ opposite power or force.
प्रतियोगिनीशक्तिः

Pratyabhijna /Pratyabhijnaa/
(Prati-abhijnaa) knowing; recog-
nition or recovering conscious-
ness; recollection; see Kashmir
Shaivismata. प्रत्यभिज्ञा

Pratyadishta /Pratyadishtah/
(Prati-aadishtah) warned; prescri-
bed; informed; rejected, repulsed;
removed, set aside. प्रत्यादिष्टः

Pratyahara /Pratyahaarah/
(Prati-aahaarah) drawing back,
retreat; restraining the sensory
and motor organs; withdrawal
and emancipation of the mind
from the domination of the senses
and sensual objects; training
the senses to follow the mind
within; fifth stage of raja yoga;
see Ashtanga Yoga. प्रत्याहारः

Pratyaksha /Pratyaksham/ (Prati-aksham) direct evidence or sense evidence presented by Patanjali in the *Yoga Sutras* as one of the three sources for the vritti of right knowledge (pramana); present before the eyes, visible, perceptible, clear; immediate, real; corporeal. प्रत्यक्षम्

Pratyavahara /Pratyavahaarah/ (Prati-avahaarah) withdrawal; universal destruction, dissolution (of the world). प्रत्यवहारः

Pratyavasana /Pratyavasaanam/ (Prati-avasaanam) eating or drinking. प्रत्यवसानम्

Pratyaya /Pratyayah/ (Prati-ayah) seeds or impressions in the field of consciousness which do not disappear even in the first stages of samadhi; content of mind (in yoga philosophy). प्रत्ययः

Pratika /Prateekah/ a limb; a part. प्रतीकः

Pratika /Prateekam/ symbol used in meditation or worship; an image. प्रतीकम्

Pratikopasana /Prateekopaasanaa/ (Prateeka-upaasanaa) meditation in which Brahman is thought of with and through a symbol. प्रतीकोपासना

Pratitih /Prateetih/ faith; conviction; one of the qualities essential for attainment of samadhi, as given by Sage Gheranda in the *Gheranda Samitha* where 1. faith in guru (swaguru prateetih) 2. faith in the method, technique or knowledge applied (vidya prateetih) and 3. self-confidence (atma prateetih) are the aspects of faith described. प्रतीतिः

Pratyak in an opposite direction, backwards; in the interior, inwardly; against. प्रत्यक्

Pratyagatma /Pratyagaatmaa/ (Pratyak-aatmaa) inner self; Kutastha, Brahman; see Kutastha. प्रत्यगात्मा

Prema love, affection; favour, kindness; tenderness; regard. प्रेम

Preta /Pretah/ ghost; dead body. प्रेतः

Preta Loka /Preta Lokah/ an astral world of gross density; dimension of ghosts or spirits bound by dense karmas; see Loka. प्रेत लोकः

Preyas pleasant; sensorial enjoyment; acts that lead to material happiness and are therefore preferred; worldly desires. प्रेयस्

Preya Marga /Preya Maargah/ the path of pleasure; sensorial enjoyment; see Pravritti Marga. प्रेय मार्गः

Prithvi /Prithvee/ Earth, literally 'the broad one'; earth, the solid state of matter, in Sankhya philosophy it is the fifth mahabhuta with the special property of smell; see Pancha Mahabhuta. पृथ्वी

Prithvi Dharana /Prithvee Dhaaranaa/ concentration on the earth element. Also called parthivi dharana or adhodharana mudra; see Parthivi Dharana. पृथ्वी धारणा

Prithvi Tattwa /Prithvee Tattvam/ earth element; see Pancha Mahabhuta. पृथ्वी तत्त्वम्

Priti /Preetih/ pleasure, happiness, gladness, favour, delight, friendliness; wife of Kama; love, affection. प्रीतिः

Priya the first type of bliss experienced in anandamaya kosha; beloved, dear. प्रिय

Prokshana /Prokshanam/ sprinkling water as purification of the place of worship. प्रोक्षणम्

Puja /Poojaa/ honour, respect; rites; worship; see Yajna. पूजा

Pujari /Pujaaree/ officiating priest at a religious ceremony. पुजारी

Punarjanma (Punah-janma) reincarnation; rebirth. पुनर्जन्म

Punsavan /Punasavan/ the second of the 16 samskaras or rituals observed in the course of a human life, a rite to facilitate the healthy growth of the child in the womb (some consider it as when a prayer is offered for a son); see Samskara. पुनसवन्

Punya /Punyam/ merit. पुण्यम्

Punya Kshetra /Punya Kshetram/ holy place. पुण्य क्षेत्रम्

Puraka /Poorakam/ filling up, completing; the first stage of pranayama i.e. inhalation; see Rechaka. पूरकम्

Purana /Puraanam/ past event; ancient, old; name of a class of sacred texts believed to be composed by Rishi Vyasa – 18 ancient texts containing the earliest mythology of the tantric and vedic traditions:
1. *Brahma Purana* 2. *Padma Purana*
3. *Vishnu Purana* 4. *Shiva Purana*
5. *Bhagavata Purana* 6. *Narada Purana* 7. *Markandeya Purana*
8. *Agni Purana* 9. *Bhavishya Purana* 10. *Brahmavaivarta Purana*
11. *Linga Purana* 12. *Varaha Purana* 13. *Skanda Purana*
14. *Vamana Purana* 15. *Kurma Purana* 16. *Matsya Purana*
17. *Garuda Purana* 18. *Brahmanda Purana*; see Upa Purana. पुराणम्

Purana /Puranam/ the sea, ocean; filling. पुरणम्

Purascharana /Purashcharana/ observance consisting of the repetition of a mantra. पुरश्चरण

Puri /Puree/ town, city; name of one of the ten orders of sannyasins founded by Adi Shankaracharya; see Dashnami Sampradaya. पुरी

Puri, Jagannath Puri /Puree,

Jagannaatha Puree/ holy city in Orissa where Govardhan Matha is situated; see Matha. पुरी, जगन्नाथ पुरी

Puritat Nadi /Pureetat Naadee/ one of the astral or subtle passages in the body. पुरीतत् नाडी

Purna /Poornam/ filled, full; whole, entire, complete; fulfilled, accomplished; strong, powerful. पूर्णम्

Purnahuti /Poornaahutih/ (Poorna-aahutih) total offering; final ceremonial offering in a sacrifice; see Yajna. पूर्णाहुतिः

Purna Paramatma /Poorna Paramaatmaa/ God; complete consciousness. पूर्ण परमात्मा

Purnata /Poornataa/ fulfillment; completeness. पूर्णता

Purnima /Poornimaa/ the day of the full moon. This day is considered to be particularly powerful in its effects on human beings physically, mentally, emotionally and psychically. It is often factored in to sadhana; see Muhurta Jyotish. पूर्णिमा

Purnoham /Poorno'ham/ (Poornah-aham) literally 'I am full'; 'I am the absolute, the infinite', 'I am Brahman'. पूर्णोऽहम्

Purodha /Purodhaa/ representative for the host in a shrauta yajna; see Yajaman. पुरोधा

Purohita /Purohitah/ priest who leads any ceremony such as a yajna or puja; epithet of the god of fire (Agni); placed in front; appointed; house priest. पुरोहितः

Purta /Poorta/ charitable construction of water tanks, etc. for the benefit of humanity; full, complete; concealed, covered; nourished; protected. पूर्त

Purusha /Purushah/ literally 'who dwells in the city', the body being the dormant receptacle of consciousness, the soul; the totality of consciousness; male, man, mankind; the supreme being, God; in Sankhya philosophy purusha designates pure consciousness, undefiled and unlimited by contact with prakriti or matter; in the Shiva scriptures (Shaiva agamas), the face of Shiva from which emanates: 1. energy (prakriti) 2. skin (tvacha) 3. hands (pani) 4. touch (sparsha) and 5. air (vayu), is called Purusha; see Panchabrahmaswaroopa; see Prakriti; see Pratibimbavada; see Sadashiva. पुरुषः

Purushartha /Purusha-arthah/ human attainment; the four goals to be fulfilled in life: 1. wealth (artha) 2. love (kama) 3. duty (dharma) and 4. liberation (moksha). पुरुषार्थः

Purushmedha Yajna /Purushamedha Yajnah/ a sacrifice made by a human being, like sacrificing money for the benefit of the society; see Naramedha Yajna. पुरुषमेध यज्ञः

Purusha Sukta /Purusha Sooktam/ a hymn from the *Rigveda* composed for Narayana which praises

creation and the creator who pervades it. पुरुष सूक्तम्

Purusha Visheshah /Purusha Visheshah/ a special purusha that is beyond modifications; see Ishwara. पुरुष विशेषः

Purushottam /Purushottamah/ (Purusha-uttamah) an ideal individual, the best type of person, who is an example to emulate; another name for Shri Rama; Lord Vishnu. पुरुषोत्तमः

Purushottamayoga

/Purushottamayogah/ (Purusha-uttama-yogah) 'yoga of the highest purusha (supreme spirit)', the 15th chapter of the *Bhagavad Gita*, in which samsara (the manifest phenomenal world) is described as a pipal tree which must be felled with the strong axe of detachment so that the supreme can be known. पुरुषोत्तमयोगः

Purva /Poorva/ being in front of, first, foremost; front of the body; eastern. पूर्व

Purva Karma /Poorva Karma/ previous karma; karma from earlier births or incarnations. पूर्व कर्म

Purva Mimamsa /Poorva Meemaamsaa/ often simply called Mimamsa, Purva Mimamsa is one of the six systems of Indian philosophy (darshana) in the form of questions and contains the theory of traditional rituals (karma kanda); the philosophy of the sage Jaimini regarding the portion of the Vedas on sacrificial works and other religious ceremonies; also called Karma Mimamsa; see Mimamsa;

Pushpa to Putra

see Shaddarshana. पूर्व मीमांसा

Purva Tantra /Poorva Tantra/ rituals held before the commencement of path and havan at a smarta yajna. पूर्व तंत्र

Purvokta /Poorvokta/ (Poorva-ukta) literally 'as mentioned before'. पूर्वोक्त

Pushpa /Pushpam/ a blossom, a flower; offering flowers symbolically as flowers of the heart; see Shodashopachara; see Shodashopachara Puja. पुष्पम्

Pushpamaya /Pushpa-mayah/ made of flowers, full of flowers. पुष्पमयः

Pushpadanta /Pushpadantah/ a celestial being (gandharva) devoted to Shiva who composed

the *Shri Shivamahimnah Stotram* eulogizing Lord Shiva. पुष्पदन्तः

Putika /Pootikaa/ a substitute for the soma creeper used in soma yajna; see Soma. पूतिका

Putra /Putrah/ child, son. पुत्रः

Putramoha /Putramoham/ blind affection for one's children. पुत्रमोहम्

Putreshana /Putreshanaa/ (Putra-eshanaa) desire for one's own children, desire for progeny; see Eshana Traya. पुत्रेषणा



R

Pronunciation

ठ ri – as in clarity

ठ r – as in red

Rabhasa /Rabhasah/ violence, force; haste, speed; rashness, precipitation; anger, passion, rage, fury; joy, pleasure, delight. रभसः

Radha /Raadhaa/ the milkmaid (gopi) most beloved of Gopala (young Lord Krishna) who is acknowledged as his counterpart. She is a symbol of bhakti; see Bhakti; see Gopala. राधा



Raga /Raagah/ love, affection; passion, amorous feeling; likes; attitude of mind towards the object of your love (the positive aspect); attachment, attraction; anything which colours the mind; colours, especially the colour red; one of the five causes of affliction (kleshas) described in Patanjali's *Yoga Sutras* as being attracted to (or being attached to) what gives pleasure; in the Shaiva agamas raga is the shakti through which one gets attached to the sensory objects, it is the third of the pancha kalaa; musical scale; see Klesha; see Pancha Kalaa; see Raga-Dwesha. रागः

Raga Bandha /Raaga Bandhah/ manifestation of feeling; interest created by a proper representation (of various emotions). रागबन्धः

Raga Dravya /Raaga Dravyam/ colouring substance; paint. रागद्रव्यम्

Raga-Dwesha /Raaga-Dveshah/ term used to evoke the concept of pairs of opposites or the positive and negative aspects; like and dislike; love and hatred; attraction and repulsion, constituting two of the kleshas as described in Patanjali's *Yoga Sutras*; see Klesha. राग-द्वेषः

Ragini /Raaginee/ literally 'consort of raga', modification of a musical mode (raga); see Bhairava; see Bhairavi. रागिनी

Rahasya /Rahasyam/ secret, private, clandestine; mysterious; mystic spell or incantation; esoteric teaching; doctrine. रहस्यम्

Rahita without. रहित

Raja /Raajaa/ king, ruler, prince, chief; man of the military or ruling caste (kshatriya); name of Indra. राजा

Raja Marga /Raaja Maargah/ royal path of self-realization through control of the mind. राजमार्गः

Rajarshi /Raajarshih/ (Raaja-rishih); royal sage; philosopher

king; a rishi who is a kshatriya; see Kshatriya; see Rishi; see Vishvamitra. राजर्षिः

Rajasooya Yajna /Raaja-sooya Yajnah/ sacrifice (yajna) of large dimensions to be performed by an emperor. Lord Krishna had it performed by King Yudhisthira in Dwapara yuga; Swami Satyananda Saraswati performed it in Kali Yuga; see Maha Soma Yajna; see Yajna. राजसूय यज्ञः

Rajavidyaraajaguhayoga /Raaja-vidyaa-raaja-guhya-yogah/ 'yoga of sovereign knowledge and the sovereign secret', the ninth chapter of the *Bhagavad Gita*, which emphasizes the wisdom of identifying oneself with the highest. राजविद्याराजगुह्ययोगः

Raja Yoga /Raaja Yogah/ the royal yoga; yoga of awakening the psychic awareness and faculties through meditation; the scientific method of union with the supreme universal being through control of the mental processes; enquiry into the inner awareness of samadhi; the most authoritative text is Patanjali's *Yoga Sutra*s. The famous ashtanga yoga forms a small part of this work. राज योगः

Raja Yogin /Raaja Yogin/ one who practises raja yoga. राज योगिन्

Rajas one of the three constituent qualities (gunas) of nature (prakriti), and all matter; dynamism; state of activity; creativity combined with full ego involvement; emotion; restlessness; oscillation; as a personality trait it is expressed by the desire to

dominate; see Guna; see Viraja. राजस्

Rajasic /Raajasika/ pertaining to rajas; anything containing a predominance of rajas guna characterized by dynamism, egoism, etc. राजसिक

Rajoguna /Rajogunah/ quality of rajas. रजोगुणः

Rajogunasamudbhavah

/Rajoguna-samudbhavah/ that which comes forth from rajo-guna; see Guna. रजोगुणसमुद्भवः

Raka /Raakaa/ the full moon day and particularly its night; the goddess presiding over the full moon day. राका

Rakini /Raakinee/ goddess of plants and swadhisthana chakra. राकिनी



Raksha /Rakshaa/ watch; protection; care. रक्षा

Rakshaka warder; protector. रक्षक

Rakshati to protect, to guard; to watch; to observe (a law); to rule (the Earth), to govern. रक्षति

Rakshya /Rakshyah/ to protect; to be protected. रक्ष्यः

Rakshasa /Raakshasah/ demon, evil spirit, goblin; one of the astronomical yogas. राक्षसः

Rakshasi /Raakshasee/ female demon. राक्षसी

Rakta blood; reddish. रक्त

Ram bija mantra of fire and therefore of manipura chakra; see Mahabhuta. रं, (स्म)

Rama /Raamah/ the hero of the epics *Ramayana* and *Ramacharitamana*, the seventh incarnation of Vishnu as the son of Dasharatha and Kaushalya and the most dutiful disciple of Vishvamitra. He married Sita after he performed the wonderful feat of breaking Shiva's bow. On the eve of his coronation as king of Ayodhya, he was exiled for 14 years through the scheming of his father's favourite wife, Kaikeyi. During his exile he killed the demon Ravana, thus fulfilling the main purpose of his incarnation; pleasing, rejoicing, delighting; beautiful, lovely, charming; obscure, dark-coloured, black; white; see Avatara; see Maryada. रामः



Ramacharitamana

/Raama-charitamaana/ a version of the *Ramayana* written in a Hindi dialect by Tulsidas. रामचरितमानस

Ramayana /Raama-ayanam/ literally 'the path of Rama', one of the most famous ancient Indian epics, composed by Valmiki, containing about 24,000 verses in seven chapters. रामायणम्

Ramanuja /Raamaanujah/ literally 'younger brother of Rama'; name of a celebrated reformer who founded a vedantic sect called Vishisht Advaita or conditioned

non-dualism, and authored several treatises; see Vairagi; see Vedanta; see Vishisht Advaita. रामानुजः

Ramaraja /Raama-raajyam/ the time of Rama's reign, when no one lacked anything anywhere; contentment, happiness, fulfilment, absence of any want; utopia. रामराज्यम्

Rana /Ranah/ battle, fight. रणः

Ranatara /Ranataraah/ rattling, clanking or jingling sound; sound in general; humming (as of bees). रणत्कारः

Ranga /Rangah/ colour; theatre, stage. रङ्गः

Rasa /Rasah/ serum found in the body tissues; juice; taste; see Pancha Tanmatra. रसः

Rasakrida /Raasakreedaa/ transcendental sport that Lord Krishna played with the gopis of Vrindavana. रसक्रीडा

Rasana /Rasanaa/ sap; tongue; the organ of taste. रसना

Rasashastra /Rasa-shaastam/ the science of alchemy. रसशास्त्रम्

Rasasiddhi /Rasa-siddhih/ skill in alchemy. रससिद्धिः

Rasendra /Rasendrah/ (Rasa-indrah) literally 'Lord of liquids'; mercury; philosopher's stone, the touch of which is said to turn iron/metal into gold. रसेन्द्रः

Rasasvada /Rasaasvaadah/ (Rasaasvaadah) tasting the essence of the bliss of savikalpa samadhi. This is an obstacle to the higher advaitic realization as it prevents the meditator from attempting to reach the higher states of samadhi. रसास्वादः

Rasa Tanmatra /Rasa Tanmaatra/ the subtle essence of taste or flavour; the tanmatra associated with swadhisthana chakra; see Pancha Tanmatra. रस तन्मात्र

Rasatmaka /Rasaatmaka/ (Rasa-aatmaka) sentient; fluid, consisting of juice, liquid. रसात्मक

Rasayanatantram /Rasaayana-tantram/ the doctrine of elixirs; one of the eight parts of Ayurveda; see Ayurveda. रसायन तंत्रम्

Rasatala /Rasaatalah/ fourth centre of the instinctive or animal body below mooladhara chakra; see Patalam. रसातलः

Rashi /Raashih/ the twelve signs of the zodiac in Hindu astrology: Mesha, Vrishabha, Mithuna, Karka, Simha, Kanya, Tulaa, Vrishchika, Dhanu, Makara, Kumbha, Meena corresponding to Aries, etc. राशिः

Rashtra /Raashtram/ kingdom, empire, country, people, subjects. राष्ट्रम्

Ratha /Rathah/ carriage, chariot, car, vehicle; hero (especially one having a war chariot); body. रथः

Rati /Ratih/ intense attachment. रतिः
Ratipriti /Rati-preetih/ intense attachment and love; joy derived from physical love. रतिप्रीतिः

Ratna /Ratnam/ gift; riches, treasure; precious stone, jewel, pearl. रत्नम्

Ratnakar /Ratnaakarah/ the 'ocean' which is the storehouse of all treasures; the former name of Rishi Valmiki. रत्नाकरः

Ratra /Raatraa/ dogma, doctrine. रात्रा

Ratri /Raatrih/ night; night of creation. रात्रिः

Raurava /Rauravah/ a hell where sinners are suspended over continually burning fires; see Loka. रौरवः

Ravana /Raavanah/ the ten-headed demon king of Lanka, who kidnapped Sita and was subsequently slain by Rama. His ten heads symbolize attachment to phenomenal reality via the five jnanendriyas and the five karmendriyas. रावणः



Rechaka /Rechakam/ the process of exhalation in pranayama; emptying of the lungs; see Puraka. रेचकम्

Richa /Richaa/ a verse from the *Rigveda*; a collection of mantras; a single verse or stanza from the Vedas expressing shades of universal truth. ऋचा

Riddhi /Riddhih/ highest sensual delight; wealth; nine varieties of extraordinary exaltation and grandeur that come as a yogi advances and progresses in yoga. Like supernatural powers (siddhis), riddhis are great obstacles on the path of yoga; see Siddhi. ऋद्धिः

Rigveda /Rigvedah/ (Rik-vedah) oldest of the four Vedas (vedic texts) and the most ancient sacred book of the Hindus. It contains hymns to the deities or guardians

of the law, such as Agni, Varuna, Indra and Mitra, and presents nature as an eternal force working in the interests of humanity; see Veda; see Vashishtha; see Angiras. ऋग्वेदः

Rigveda Samhita /Rigveda Samhita/ (Rik-veda Samhita) part of the *Rigveda* containing mantras and suktas (hymns) in adoration of devatas; see Devata; see Mantra. ऋग्वेद संहिता

Rik hymn of the *Rigveda* composed by a rishi to express an inner experience; see Richa. ऋक्

Rin /Rinam/ debt (karmic debt); everyone has three debts in life and one must perform certain acts to repay them before one is able to attain moksha; see Deva Rin; see Karma; see Moksha; see Pitri Rin; see Rishi Rin. ऋणम्

Rishi /Rishih/ inspired poet, ascetic, anchorite, seer; realized sage; one who contemplates or meditates on the self; one who experiences other dimensions; in ancient times rishis were spoken of as a class of beings different from gods (devata), human beings (manushya), demons (asura), etc. The Vedas were revealed to rishis; see Loka; see Saptarishi. ऋषिः

Rishikesh see Hrishikesh. ऋषिकेशः (हृषिकेशः)

Rishi Patni /Rishi Patnee/ wife of a rishi. ऋषि पत्नी

Rishi Rin /Rishi Rinam/ debt owed to the sages for their teachings and for gathering and preserving knowledge. It may be repaid by learning what they teach and passing it on to the next

generation, also by paying respect to the teachers; see Rin. ऋषि ऋणम्
Rishi Yajna /Rishi Yajnah/ study of the scriptures for gratifying the seers of truth; one of the five sacrificial rites enjoined on all householders for daily performance, also known as Brahma yajna; see Pancha Mahayajna. ऋषि यज्ञः

Rita /Ritam/ proper, right; honest, true; worshipped, respected; fixed or settled rule, law; sacred custom; eternal laws of the universe; divine higher truth; the absolute or cosmic aspect of creation beyond matter and energy; base of all creation. ऋतम्

Ritambhara /Ritambharaa/ full of experience; cosmic harmony. ऋतम्भरा

Ritambhara Prajna /Ritam-bharaa Prajnaa/ that power or truth obtained in the super-reflective state of samadhi; cosmic experience; according to the raja yoga of Patanjali's *Yoga Sutras*, the repeated experience of nirodha in samadhi eventually itself becomes the dynamic truth-bearing samskara called ritambhara prajna, which blocks other samskaras, vrittis etc., giving birth to seedless samadhi (nirbija samadhi); see Nirodha; see Samskara; see Vritti. ऋतम्भरा प्रज्ञा

Ritu season; one of six periods of the (Indian) year: 1. spring (vasanta), 2. summer (grishma), 3. rainy season or monsoon (varsha), 4. autumn (sharad), 5. winter (hemanta), 6. cold

Rityam to Rud

(shishira); epoch, period, any fixed or appointed time; see Masa. ऋतु

Rityam the changing principle. ऋत्यम्

Ritvij the chief priest of a yajna; the four chief priests of a yajna, viz hotra; udgatri; adhvaryu and brahman; a brahmin who knows how to perform yajna; see Adhvaryu; see Brahman; see Hotra; see Udgatri. ऋत्विज्

Rochaka pleasure inducing; interesting. रोचक

Roopa see Rupa. रूपम्

Ru light; dispeller; the second syllable in the word guru. रु

Ruchi /Ruchih/ taste or liking. रुचिः

Ruchi Upasana /Ruchi Upaasanaa/ the form of worship which one likes. रुचि उपासना

Rud to cry. रुद्

Rudana /Rudanam/ the cry. रुदनम्

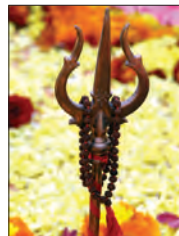
Rudanti crying, wailing or howling. रुदन्ति

Rudra /Rudrah/ howling energy; deity of manipura chakra; name of Lord Shiva in the *Rigveda* meaning 'He who proclaims himself aloud'; signifies transformation through dissolution; the aspect of Paramashiva entrusted with the kritya of samhara or destruction; see Ekadasi Rudra; see Panchakritya. रुद्रः



Rudra Granthi /Rudra Granthih/ literally 'knot of Rudra (Shiva)'; psychic knot within ajna chakra which symbolizes attachment to siddhis or higher mental attributes. As the psychic block is overcome, the sense of personal identity ceases to block one's identification with the cosmic consciousness; psychic knot or block between ajna and sahasrara chakras; see Granthi. रुद्र ग्रन्थिः

Rudraksha /Rudraakshah/ (Rudra-akshah) literally 'eye of Rudra'; a large tree, the seeds of which are used for rosaries, particularly by Shaivites. They are mentioned in the *Akshamalik Upanishad* as the best material for malas. The *Devi Bhagavatam* recommends large seeds for Devi worship. Each seed has from 1 to 21 faces, and each type of seed has different energies and powers; see Mala. रुद्राक्षः



Rudravasa /Rudra-vaasah/ the abode of Rudra; the mountain Kailasa; name for Varanasi (Benares or Kashi). रुद्रवासः

Rudrayamala /Rudrayaalamam/ intimate union of Rudra and his counterpart Yamala. रुद्रयामलम्

Rudrayamala Tantra

/Rudrayaamala Tantram/ text

of Kashmir Shaivism in which *Vijnana Bhairava Tantra* is found (it is devoted entirely to esoteric sadhana); see Kashmir Shaivism. रुद्रयामल तंत्रम्

Rukmini /Rukminee/ consort of Krishna. रुक्मिणी

Rupa /Roopam/ form, figure; handsome form or figure; appearance; the quality of colour; any visible object or thing; natural state or condition; nature, characteristic; kind, sort, species; essence; the number one; arithmetical unit; see Pancha Tanmatra. रूपम्

Rupa Chaitanya /Roopa Chaitanyam/ form or state of consciousness. रूप चैतन्यम्

Rupa Shakti /Roopa Shaktih/ the power that creates forms. रूप शक्तिः

Rupa Tanmatra /Roopa Tanmaatra/ subtle principle of colour and form, connected with manipura chakra; see Pancha Tanmatra. रूप तन्मात्र

Ruta /Rutam/ speech. रुतम्

Rutadravana /Rutadravanah/ an epithet of Rudra; the one who disposes of sorrow; see Rudra. रुतद्रवणः



S

Pronunciation

श् sh – as in shun; ष् sh – as in assure
स् s – as in sun

Sa a prefix often used in Sanskrit meaning ‘along with’. स

Sabija Samadhi /Sa-beeja Samaadhi/ absorption (samadhi) with seed (sabija), the state of samadhi in which the seeds of desire remain in the mind, thus the seed of actions (karma) is not destroyed; see Nirbija Samadhi; see Samadhi. सबीज समाधि:

Sachetana (Sa-chetana) with consciousness. सचेतन

Sachetanata /Sachetanataa/ possessed of consciousness. सचेतनता

Saguna /Sa-gunah/ with form or attribute; with qualities (guna); see Nirguna. सगुण:

Saguna Brahman Brahman with attributes, forms, powers and predicates; reality conditioned by qualities such as bliss, and perhaps even form (sakara), as distinguished from the ultimate reality which is beyond all attributes whatsoever; see Nirguna Brahman. सगुण ब्रह्मन्

Saguna Dhyana /Saguna Dhyaanam/ meditation to develop awareness of transcendental qualities; see Nirguna Dhyana. सगुण ध्यानम्

Saguna Upasana /Saguna Upaasanaa/ worship of God

with a form, attributes or qualities (guna). सगुण उपासना

Sajatiyabheda /Sa-jaateeya-bhedah/ the difference by which one individual of a species is distinguished from another; e.g. the difference between one man and another; see Jatyantaraparinama; see Vijatyabheda. सजातीयभेद:

Sajyotsna /Sa-jyotsnaa/ during a moonlit night. सज्योत्स्ना

Sakama /Sa-kaama/ desire-oriented attitude, motivated by selfish desire; see Kama. सकाम

Sakama Bhakti /Sakaama Bhaktih/ devotion with expectations of the fruits and selfish motives. सकाम भक्ति:

Sakama Bhava /Sakaama Bhaavah/ attitude or feeling which has selfish desire as the motive force. सकाम भाव:

Sakama Karma /Sakaama Karma/ actions motivated by selfish desire. सकाम कर्म

Sakamyā /Sakaamyam/ an action with desire. सकाम्यम्

Sakara /Sa-aakaarah/ with form; manifest. साकार:

Sakara Ishta /Saakaara Ishta/ the preferred deity (Ishta) with form; the form of the beloved. साकार इष्ट

Samanas unanimous, concordant. समनस्

Saphala /Sa-phalam/ fruitful, bearing or yielding fruit, productive; accomplished, fulfilled, successful. सफलम्

Sarupa /Sa-roopah/ having the same form; like, resembling, similar. सरूपः

Sarupya /Saaroopyam/ having the same form as the object of contemplation; see Kramamukti. सारूप्यम्

Satmaka /Sa-aatmakam/ the end of all afflictions and also attainment of bhakti and jnana; see Klesha. सात्मकम्

Savichara Samadhi /Sa-vichara Samaadhih/ savichara means with reflection, a phase of samprajnata samadhi according to Patanjali's *Yoga Sutras*, where reflection alternates between time, space and object, but there is no thinking in words; see Nirvichara Samadhi. सविचार समाधिः

Savikalpa Samadhi /Sa-vikalpa Samaadhih/ a kind of samadhi in which the mind still retains its material impressions (distinctions such as that between subject and object, or of the knower and the known); see Nirvikalpa Samadhi. सविकल्प समाधिः

Savishesa /Sa-visheshah/ with distinguishing features, distinguished by qualities, associated with attributes. सविशेषः

Savishesa Dhyana /Savishesha Dhyaanam/ meditation with special qualities; awareness of the concept of shakti as a powerful force equal to that of Brahman. सविशेष ध्यानम्

Savishesa Sattwa /Savishesha Sattvam/ presence of distinctive attributes. सविशेष सत्त्वम्

Savitarka /Sa-vitarkah/ with logic and argumentation. सवितर्कः

Savitarka Samadhi /Savitarka Samaadhih/ savitarka means with reason, a phase of samprajnata samadhi according to the *Yoga Sutras* of Patanjali where there is alternating association of the consciousness between word, knowledge and sensory perception; see Nirvitarka Samadhi. सवितर्क समाधिः

Sayuj associated; united. सयुज्
Sayujya /Saayujyam/ abiding in the absolute; see Kaivalya; see Kramamukti. सायुज्यम्

Sachchidananda

/Sachchidaanandah/ (Sat-chit-aanandah) the supreme reality as self-existent existence-consciousness-bliss; see Ananda; see Brahman; see Chit; see Sat. सच्चिदानन्दः

Sachchidananda Sagara

/Sachchidaananda Saagarah/ (Sat-chit-aananda Saagarah) the ocean of existence-consciousness-bliss, a metaphorical expression suggesting the indescribable absolute reality. सच्चिदानन्द सागरः

Sabhya /Sabhayah/ civilized; fit for society; refined or polished; having appropriate manners and etiquette. सभ्यः

Sad see Sat. सद्

Sadachara /Sadaachaarah/ (Sat-aachaarah) good conduct. सदाचारः

Sadbhashana see Sat Bhashana. सद्भाषणम्

Sadguna see Sat Guna. सद्गुणः

Sadguru see Sat Guru. सद्गुरुः

Sadvichara /Sadvichaarah/ (Satvichaarah) right enquiry; prolonged, earnest enquiry into the nature of truth. सद्विचारः

Sada /Sadaa/ always, ever, perpetually, at all times. सदा

Sadagati /Sadaa-gatih/ wind; sun; everlasting happiness, final beatitude. सदागतिः

Sadaikarasa /Sadaika-rasah/ (Sadaa-eka-rasah) eternal homogeneous essence; see Rasa. सदैकरसः

Sadakhya /Sadaa-khyah/ the five faces, or aspects of Shiva (Sadashiva) in the Shaiva agamas, which are with form: shiva sadakhya, amurta sadakhya, murta sadakhya, kartri sadakhya and karma sadakhya; see Panchabrahmaswaroop; see Sakala. सदाख्यः

Sadashiva /Sadaa-shivah/ literally, 'always auspicious' or 'the eternal Shiva'; according to the Shiva agamas, this five faced Shiva is the manifest form of Paramashiva. He has ten hands, in which he holds a kalasha or pot, a half moon shaped sword, a bow and arrow, a spear, a trishula or trident, a shankha or conch, a discus, a damaru or small drum, a lotus, and his last hand forms the gesture of benediction (abhaya mudra). His body is white like camphor and all the faces have three eyes, matted locks and snakes garlanding the throat; the presiding deity of the thousand-petalled lotus in the crown of the head; see Sahasrara Chakra; see Shiva. सदाशिवः

Sadasya /Sadasyah/ a superintending priest who helps resolve problems that arise during the course of a yajna and is well-versed in the Vedas; a member. सदस्यः

Sadhaka /Saadhakah/ one who practises sadhana; spiritual aspirant, seeker; efficient, effective, skilful; adapting; assisting, helping. साधकः

Sadhana /Saadhanaa/ fulfilment, accomplishment, complete attainment of an object; expedient tool, implement, means of accomplishing anything; worship, adoration; conciliation, propitiation; spiritual practice or discipline performed regularly for the attainment of inner experience and self-realization. साधना

Sadhana Chatushtaya

/Saadhana Chatushtayam/

the four kinds of necessary spiritual effort: 1. discrimination (viveka) 2. dispassion (vairagya) 3. the sixfold virtues (shadsampatti) 4. intense desire for liberation (mumukshutva); necessary qualifications for a student of Advaita Vedanta; see Adi Shankaracharya. साधन चतुष्टयम्

Sadhana Pada /Saadhanaa

Paadah/ second of the four chapters comprising Patanjali's *Yoga Sutras*, dealing with the five sources of suffering and how to overcome them, and the eight means to samadhi (ashtanga yoga); see Klesha; see Raja Yoga. साधना पादः

Sadhanatmak

/Saadhanaatmakah/ (Saadhana-

aatmakah) the sequential approach to yoga. साधनात्मकः

Sadhu /Saadhuh/ good, excellent, perfect; fit, proper, right; enough; virtuous, righteous, honourable; kind, well disposed; good or virtuous or holy person; sage, saint; Jaina saint. साधुः

Sadhusiddhi /Saadhu-siddhi/ accomplishment; conclusion. साधुसिद्धिः

Sadharana /Saadhaarana/ ordinary, common. साधारणम्

Sadharana Karana /Saadhaarana Kaaranam/ common cause. साधारण कारणम्

Sadharmya /Saadharmyam/ becoming one with the law of being and action (with the divine). साधर्म्यम्

Sadhya /Saadhyam/ the object of practice; the goal or aim. साध्यम्

Sadyojata /Sadyojaatah/ (Sadyah-jaatah) born right now; Sadashiva's form or face from which emanates: 1. mind (manas) 2. nose (nasikaa) 3. generative organ (upastha) 4. smell (gandha) 5. earth (prithvi); see Panchabrahmaswaroopa; see Sadashiva; see Shiva. सद्योजातः

Sadyomukti /Sadyomuktih/ (Sadyah-muktih) immediate liberation; see Mukti. सद्योमुक्तिः

Sagara /Saagarah/ sea, ocean; one of the ten orders of sannnyasins founded by Adi Shankaracharya, originally inhabiting coastal regions; see Dashnami Sampradaya. सागरः

Sah he; the nominative forms of this pronoun are: sa (masculine), saa (feminine), and tat (neuter) meaning he, she, it or that respectively. सः

Saha prefix meaning with, provided with, accompanied by, possessing. सह

Sahakarimatra /Saha-kaari-maatra/ a helping factor only, e.g. maya is a sahaakarimatra of Brahman's projection. सहकारिमात्र

Sahasthita /Saha-sthitah/ co-existence. सहस्थितः

Sahadeva /Sahadevah/ name of the youngest of the five Pandava brothers and a son of Madri, he is regarded as an epitome of manly beauty; see Madri; see Mahabharata. सहदेवः

Sahaja spontaneous, easy, natural; true; native. सहज

Sahaja Dharma /Sahaja Dharmah/ natural tendency. सहज धर्मः

Sahaja Karma that to which one is born or naturally inclined; a particular action; see Dharma; see Varna. सहज कर्म

Sahaja Kumbhaka /Sahaja Kumbhakam/ effortless or natural retention of breath (kumbhaka); see Pranayama. सहज कुम्भकम्

Sahaja Nirvikalpa Samadhi /Sahaja Nirvikalpa Samaadhi/ natural, non-dual state of brahmic consciousness; see Samadhi. सहज निर्विकल्प समाधिः

Sahaja Nishtha /Sahaja Nishthaa/ natural and normal establishment in one's own essential nature of sachchidananda; see Sachchidananda. सहज निष्ठा

Sahaja Samadhi /Sahaja Samaadhi/ spontaneous meditative experience where the mind is totally withdrawn from the external world; see Samadhi. सहज समाधिः

Sahajavastha /Sahaja-avasthaa/ superconscious state that has become natural and continuous; the state of consciousness in samadhi. सहजावस्था

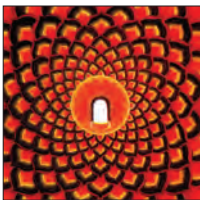
Sahajoli Mudra /Sahajolee Mudraa/ also called vajroli mudra in some traditions; contraction and release of the urinary passage to stimulate swadhisthana chakra and promote brahmacharya; smearing specific parts of the body with a specially prepared paste of ashes after practising vajroli mudra, according to *Hatha Yoga Pradipika*; see Vajroli Mudra. सहजोली मुद्रा

Saham /Saaham/ (Saa-aham) literally 'I am She', the mantra of the sects revering female energy or shakti; see Shakta. सहम्

Sahasa /Sahasaa/ forcibly; inconsiderately; rashly, precipitately; suddenly, all at once. सहसा

Sahasra /Sahasraah/ one thousand. सहस्राः

Sahasranama /Sahasra-naamah/ one thousand names. सहस्रनामः



Sahasrara Chakra /Sahasraara Chakram/ the thousand-petalled lotus; abode of Shiva or superconsciousness; highest chakra or psychic centre, which symbolizes the threshold between the psychic and spiritual realms and is located at the crown of the head; see

Chakra; see Samarasatva. सहस्रार चक्रम्

Sahita combined with something; accompanied, attended by, together with. सहित

Sahita Kumbhaka /Sahita

Kumbhakam/ pranayama in which inhalation, retention and exhalation can be practised with or without mantra, according to the *Gherand Samhita*; see Bija Mantra. सहित कुम्भकम्

Sahita Kumbhaka Pranayama

/Sahita Kumbhaka

Praanaayaamah/ when pranayama practices are observed with the intentional and deliberate accompaniment of outer (bahya) and inner (antara) breath retention (kumbhaka). सहित कुम्भक प्राणायामः

Sajjana see Sat Jana. सज्जनः

Sakala /Sakalam/ together with the parts, all, whole, entire, complete, implying manifestation with form. सकलम्

Sakhya /Saakhyam/ related to friendship; friendship with God is the eighth step of the nine-fold path of devotion; see Navadha Bhakti. साख्यम्

Sakhya Upasana /Saakhya

Upaasanaa/ friendship with God and all beings. साख्य उपासना

Sakini /Saakinee/ goddess of vishuddhi chakra. साकिनी



Sakshatkara /Saakshaat-kaarah/ anything which is experienced personally; direct realization; experience of the absolute; knowledge of Brahman; see *Brahma Jnana*. साक्षात्कारः

Sakshi /Saakshee/ eternal witness; witnessing principle; seer; that which passively observes the actions of the body, emotions, mind and the senses without being affected at all; see *Drashta*; see *Kutastha*. साक्षी

Sakshi Bhava /Saakshee Bhaavah/ awareness; attitude of remaining the witness; seer. साक्षी भावः

Sakshi Chaitanya /Saakshee Chaitanya/ witnessing intelligence or consciousness. साक्षी चैतन्य

Sakshi Drashta /Saakshee Drashtaa/ witnessing subject; witnessing seer. साक्षी द्रष्टा

Salokya /Saalokyam/ being on the same plane as one's object of contemplation; see *Kramamukti*; see *Loka*. सालोक्यम्

Sam perfect; balanced; complete; near; as a prefix to verbs it means 'with', 'together' or intensifies the meaning; as a prefix to other words it means 'like' or 'similar'; words prefixed by 'sama' can also be considered part of this family; see *Sama*. सम्

Samadhana /Sam-aadhaanam/ mental equilibrium; constant concentration on reality; putting together; uniting; fixing the mind in profound abstract contemplation on the true nature of the self; steadiness, peace (of mind); one of the sixfold virtues necessary in a serious aspirant

for spiritual understanding; see *Shadsampatti*. समाधानम्

Samadhi /Sam-aadhih/ culmination of meditation; state of unity with the object of meditation and the universal consciousness; final step of *raja yoga*; self-realization; a state in which the mind is either completely concentrated on its object of contemplation (*savikalpa samadhi*), or ceases to function and only pure consciousness or pure awareness remains, revealing itself to itself (*nirvikalpa samadhi*); see *Asamprajnata Samadhi*; see *Nirbija Samadhi*; see *Sabija Samadhi*; see *Samapatti*; see *Samprajnata Samadhi*. समाधिः

Samadhi Pada /Samaadhi

Paadah/ the first part of *Patanjali's Yoga Sutras*, dealing with definitions of yoga, mental modifications, *samprajnata* and *asamprajnata samadhi*, *Ishwara*, obstacles to *samadhi* and how to overcome them, and concluding with a delineation of the difference between the states of *sabija* and *nirbija samadhi*; see *Asamprajnata Samadhi*; see *Raja Yoga*; see *Samprajnata Samadhi*; see *Vritti*. समाधि पादः

Samadhi Prajna /Samaadhi

Prajnaa/ higher knowledge attained through *samadhi*; see *Ritam bhara Prajna*. समाधि प्रज्ञा

Samanta /Sam-aanta/ being the same on every side; all around; complete, entire; universal. समान्त

Samanvaya /Sam-anvayah/ unification; the agreement of all *Upanishads* in proving the highest reality. समन्वयः

Samapatti /Sam-aapatih/ complete absorption; samadhi; a state of mind where there is complete acceptance and equilibrium, like the ocean fully accepting the water of a river and not keeping it separated from itself; samapatti or samadhi includes a wide range of superconscious states in which absorption becomes deeper and deeper; see Samadhi. समापत्ति:

Samarpan /Sam-arpanam/ total surrender; offering; see Arpana. समर्पणम्

Samartha /Sam-arthah/ having a suitable attitude and aim or force; very forcible, strong, powerful; competent, allowed, qualified, capable, fit, suitable, proper; having the same meaning. समर्थः

Samavasa /Sam-aavaasah/ residence, habitation, dwelling place. समावासः

Samavaya /Sam-avaayah/ combination, union, conjunction, aggregate, collection; number, multitude; intimate union, constant and inseparable connection, inseparable inherence or existence of one thing in another; one of the seven categories of the Vaisheshikas; see Shaddarshana. समवायः

Samaveta /Sam-avetah/ something that has met or come together; joined; intimately united, inherent, inseparably connected; comprised or contained in a larger number. समवेतः

Samavishta /Sam-aavishtah/ entered thoroughly, completely occupied, pervaded; seized, over-

come; engrossed; well instructed. समाविष्टः

Sambhasha /Sam-bhaasha/ discourse, conversation; greeting; criminal connection; an agreement, a contract. सम्भाष

Sambhava /Sam-bhavah/ birth, production, springing up, arising, coming into existence; cause, origin, motive. सम्भवः

Sambhavana /Sam-bhaavanaa/ possibility; feeling of equality. सम्भावना

Sambheda /Sam-bhedah/ breaking, splitting. सम्भेदः

Sambhoga /Sam-bhogah/ enjoyment; possession, use, occupation; copulation, carnal enjoyment, sexual union; subdivision of the sentiment of love. सम्भोगः

Sambhrita /Sam-bhritah/ brought together, collected, concentrated; made ready, prepared, provided; furnished or enclosed with, possessed of; placed, deposited. सम्भृतः

Sambhuta /Sam-bhootah/ that which is born. सम्भूतः

Sambhuti /Sambhootih/ birth, origin, production; combination, union; fitness, suitability; power. सम्भूतिः

Sambuddhi /Sam-buddhih/ perfect knowledge or perception; full consciousness; calling to, addressing. सम्बुद्धिः

Samhara /Sam-haarah/ destruction; destruction of duality; one of Shiva's five basic actions; see Panchakritya. संहारः

Samiti /Sam-itih/ assembly, council, committee. समितिः

Samnyasa see Sannyasa. संन्यासः

Sampanna /Sam-pannah/ prosperous, thriving, rich; fortunate, successful, happy; effected, brought about, accomplished; perfect, finished. सम्पन्नः

Sampidana /Sam-peedanam/ squeezing together, compression; pain, torture; agitation, disturbance. सम्पीडनम्

Sampradaya /Sam-pradaayah/ tradition; sect; custom; conventional procedure or course of action. सम्प्रदायः

Samprajñata /Sam-prajñaatah/ knowledge with awareness. सम्प्रज्ञातः

Samprajñata Samadhi

/Samprajñata Samaadhih/ samadhi with intuitive awareness (prajña); transcendental state where the phases are vitarka, vichara, ananda and asmita according to sage Patanjali. It alternates with asamprajñata samadhi and culminates in samadhi without seed (nirbija samadhi); see Asamprajñata Samadhi. सम्प्रज्ञात समाधिः

Samprasada /Sam-prasaada/ peace, serenity, calmness, tranquillity. सम्प्रसाद

Samprayoga /Sam-prayogah/ contact of the senses with the objects. सम्प्रयोगः

Samrat /Sam-raata/ emperor. सम्राट्

Samriddhi /Sam-riddhih/ success, wealth, abundance. समृद्धिः

Samshaya /Sam-shayah/ doubt, uncertainty, irresolution, hesitation; danger. संशयः

Samshlesha /Sam-shleshah/ mutual embrace, intimate connection. संश्लेषः

Samsmriti /Sam-smritih/ remembrance, recollection. संस्मृतिः

Samsparsha /Sam-sparshah/ contact, touch, conjunction, mixture; being touched or affected; perception, sense. संस्पर्शः

Samstha /Sam-sthaa/ an organization; an institution; a basic schematic form of sacrifice. संस्था

Samuchchayavada /Sam-uchchaya-vaadah/ the doctrine that action (karma) and wisdom (jnana) are both necessary for self-realization. समुच्चयवादः

Samvara /Sam-varah/ a Buddhist religious observance; restraint. संवरः

Samvatsara /Sam-vatsarah/ almanac; 12 months of a year; a sacrificial ritual (yajna) lasting a year; one of the names of Shiva; see Masa; see Ritu. संवत्सरः

Samvritti /Sam-vrittiḥ/ becoming, happening, occurrence; accomplishment; relative truth; covering, concealment, suppression. संवृत्तिः

Samya /Saamyam/ equilibrium; stillness. साम्यम्

Samyabhava /Saamyabhavah/ equanimity. साम्यभवः

Samyavastha /Saamyavasthaa/ literally 'state of stillness'; the state before manifestation or creation when the gunas of prakriti are in perfect balance; state of equilibrium; see Prakriti; see Vaishamyavastha. साम्यावस्था

Samyama /Sam-yamah/ holding everything; mastery, control, restraint, self-discipline over one's behaviour; perfection of concentration; harmon-

ious control of concentration (dharana), meditation (dhyana) and samadhi fused into one process by which the yogi can know the inner cause of anything concentrated upon; concentration of mind; see Siddhi; see Trayamekatra Samyama; see Vibhuti Pada. संयमः

Samyogasambandha /Sam-yoga-sambandhah/ relation by contact, e.g. the stick and the drum. संयोगसम्बन्धः

Sanchalana /Sanchaalanam/ (Sam-chaalanam) to cause movement; to control; agitation, trembling. सञ्चालनम्

Sanchara /Sanchaarah/ (Sam-chaarah) flow, movement; travelling, going, roaming; passing through, passage, transit; course, way, road, pass; setting in motion; difficult progress or journey. सञ्चारः

Sanchara /Sancharah/ (Sam-charah) passage, a way, path; transit from one zodiac sign to another; development; the body. सञ्चरः

Sanchita /Sanchitam/ (Sam-chitam) stored, collected; enumerated; full of, furnished or provided with; dense, thick. सञ्चितम्

Sanchita Karma the sum total of all actions done by the living being (jiva) during countless previous births, out of which a portion is allotted for every new birth; see Karma. सञ्चित कर्म

Sandeha /Sandehah/ (Sam-dehah) doubt, uncertainty; suspense; risk, danger, peril. सन्देहः

Sandesha /Sandeshah/ (Sam-deshah) information, news, tidings, message; errand, commission; command. सन्देशः

Sandhi /Sandhih/ (Sam-dhih) union, junction, combination, connection; compact, agreement; joint, articulation (of the body); euphony, euphonic junction or coalition (in grammar); interval, pause. सन्धिः

Sandhikala /Sandhi-kaalah/ conjunction time; the period just before sunrise, after sunset and noon. संधिकालः

Sandhi Mukti /Sandhi Mukti/ dislocation of joints. सन्धि मुक्तिः

Sandhya /Sandhyaa/ spiritual practice required to be practised by a student after the upanayana samskara at three conjunction times of dawn, noon and dusk; rite performed by rishis; early morning or evening twilight; union; division; the period of time between one yuga and the commencement of another; see Upanayanam. सन्ध्या

Sangita /Sangeetam/ (Sam-geetam) song, music, sung together. सङ्गीतम्

Sangraha /Sangraahah/ (Sam-grahah) collection. सङ्ग्रहः

Sangraha Buddhi /Sangraha Buddhi/ intellect that wants to accumulate and possess. सङ्ग्रह बुद्धिः

Sangrama /Sangraamah/ (Sam-graamah) war, battle, fight. सङ्ग्रामः

Sanjna /Sanjnaa/ (Sam-jnaa) consciousness; knowledge, understanding; intellect, mind; noun, name. संज्ञा

Sanjnasuta /Sanjnaa-sutah/ epithet of Saturn. संज्ञासुतः

Sanjnavat /Sanjnaa-vat/ having consciousness; becoming sensible, revived; having a name. संज्ञावत्

Sankalpa /Sankalpah/ (Samkalpah) will, volition, positive resolve; purpose, aim, intention; determination, conviction; desire, wish; thought, idea, reflection, fancy, imagination. सङ्कल्पः

Sankalpapurti /Sankalpa-poortih/ service or rite at the completion of worship where the devotee reconfirms her sankalpa; desire that the deity be pleased with the worship and surrender of the merit to God. सङ्कल्पपूर्तिः

Sankalpa Sadhana /Sankalpa Saadhanaa/ determination in spiritual discipline. सङ्कल्प साधना

Sankalpa Shakti /Sankalpa Shaktih/ will power; the power of one-pointed awareness, one-pointed desire, one-pointed will. संकल्प शक्तिः

Sankalpa Shunya /Sankalpa Shoonya/ devoid of thought. सङ्कल्प शून्य

Sankalpa Vikalpa /Sankalpa Vikalpah/ thought and doubt. सङ्कल्प विकल्पः

Sankathana /Sankathanam/ (Sam-kathanam) narration; conversation. सङ्कथनम्

Sankirtan /Sankeertanam/ (Sam-keertanam) singing of God's name, often in call and response. सङ्कीर्तनम्

Sanklishta /Sanklishtam/ (Sam-klishtam) pressed together; afflicted, tormented. सङ्क्लिष्टम्

Sankocha /Sankochah/ (Sam-kochah) contraction; involution; hesitation. सङ्कोचः

Sankranti /Sankraantih/ (Sam-kraantih) going together, union; passage from one point to another; transition; the passage of the sun or any planetary body from one zodiac sign into another; see Jyotish Shastra. सङ्क्रान्तिः

Sankshaya /Sankshayah/ (Sam-kshayah) complete destruction, extirpation. संक्षयः

Sankruddha /Sankruddhah/ (Sam-kruddhah) enraged, furious. सङ्क्रुद्धः

Sannyasa /Sannyaasah/ (Sam-nyaasah) total dedication; complete renunciation of the world, its possessions and attachments; abandonment of the temporal; the six stages of sannyasa life are known as kutichaka, bahudaka, hamsa, paramahamsa, turiyatita and avadhuta; the fourth of four stations (ashramas) in the vedic concept of a full life; see Guru; see Tyaga. संन्यासः

Sannyasa Ashrama /Sannyaasa Aashramah/ traditionally the fourth stage of life for everyone from 75 years onwards; total renunciation classified into various types: vairagya sannyasa, jnana sannyasa, jnana-vairagya sannyasa, vividisha sannyasa, vidvat sannyasa, atura sannyasa; see Ashrama. संन्यास आश्रमः

Sannyasa Diksha /Sannyaasa Deekshaa/ initiation into the order of sannyasa given by guru to disciple. संन्यास दीक्षा

Sannyasanam /Sannyaasanam/ resignation, laying down; complete renunciation of the world and its attachments. संन्यासनम्

Sannyasi, Sannyasin

/Sannyaasee, Sannyaasin/ one who has taken sannyasa initiation (sannyasa diksha); a yogi; one who is not dependent on the results of action; a person in the fourth ashrama of life who has renounced attachment to the world; one who has entrusted one's life to the guru and is leading a spiritual life of selfless service; see Tyagi, Tyagin. संन्यासी, संन्यासिन्

Sanskrita (Sam-skrita) literally 'well done'; the original vedic language, which is the source of the vedic scriptures; one who has been purified by samskaras and becomes cultured; refined; made perfect; cultured; see Samskara. संस्कृत

Sanskriti /Sanskritih/ (Sam-skritih) culture; social environment conducive for total evolution of individuals and especially their spiritual development; in vedic parlance it refers to an environment where individuals can attain their fullest spiritual capacity. संस्कृतिः

Santana /Santanaah/ (Sam-tanaah) family; progeny, offspring; race. सन्तानः

Santosha /Santoshah/ (Sam-toshah) contentment, satisfaction; one of the five niyamas enumerated by the *Yoga Sutras* of Patanjali; also known as the 'sword of Rama' due to its ability to cut through

illusion (maya); see Niyama; see Tushta. सन्तोषः

Sama same, equal; similar, like; even; parallel; unchanged; as a prefix to other words it means 'similar' or implies balance. सम
Samadrishti /Sama-drishtih/ equal vision; seeing the one inner spirit in all. समदृष्टिः

Samarasatva /Sama-rasatvam/ term which is ordinarily applied to sexual union, but is also used symbolically to describe the union of kundalini shakti with Shiva in sahasrara chakra; merging of 'becoming' into 'being'. समरसत्वम्

Sama Sanga Vivarjitah

/Samah Sangah Vivarjitah/ one who is balanced and devoid of attachments. समः संगः विवर्जितः

Samatva /Samatvam/ equipoise; equanimity under all conditions; equanimity of outlook making no distinction between friend and foe, pleasure and pain, etc. समत्वम्

Samavastha /Sama-avasthaa/ state of equilibrium; fixed condition; similar condition or state. समावस्था

Samavatara /Sama-avataarah/ descent; descent into a river or sacred bathing place. समावतारः

Samavritti /Sama-vrittih/ equal movement of inhalation, exhalation and suspension of breath in pranayama. समवृत्तिः

Samagana /Saama-gaanam/ hymns of the *Sama Veda*. सामगानम्

Samagri /Saamagree/ raw material; a generic term for all ingredients and implements required in a yajna or a havan; a mixture of small pieces of wood mixed with grain and other items which

is offered to the fire with each 'swaha'; see Samidha सामग्री



Samajik /Saamaajikam/ social.

सामाजिकम्

Samana /Samaanah/ a friend; an equal; balancing force; see Samana Vayu. समानः

Samana Chaitanya /Samaana Chaitanyam/ awareness of samana vayu; see Vayu. समान चैतन्यम्

Samanadhikarana /Samaana-adhikaranam/ coordination; the relation of abiding in a common substratum, viz. Brahman. A traditional illustration is that the ether in a pot (ghatakasha) and the ether in the cloud (meghakasha) have a common substance. समानाधिकरणम्

Samana Vayu /Samaana Vaayuh/ one of the five prana vayus, it is essential for digestion; a sideways moving flow of energy situated between the navel and diaphragm, which augments the pranic force of manipura chakra; the balancing vayu or vital air with the function of uniting prana vayu and apana vayu, an essential step in the awakening of kundalini; see Pancha Prana; see Vayu. समान वायुः

Samanya /Saamaanyam/ general, common, ordinary. सामान्यम्

Samanyaguna /Saamaanya-gunah/ general quality; common nature or characteristic. सामान्यगुणः

Samanyavastha /Saamaanya-avasthaa/ undifferentiated condition; unmanifested state.

सामान्यावस्था

Samanyavijnana /Saamaanya-vijnaanam/ pure consciousness; homogeneous intelligence; see Brahman; see Kutastha. सामान्यविज्ञानम्

Samashti /Samashtih/ an integrated whole of the same class of entity. समष्टिः

Samashtibuddhi /Samashti-buddhih/ cosmic intelligence. समष्टिबुद्धिः

Sama Veda /Saama Vedah/ third of the vedic texts, the Veda of chants and hymns, it deals mainly with devotion, worship and contemplation; see Chandogya Upanishad; see Samagana; see Stotra; see Veda. साम वेदः

Samaya /Samayah/ time in general; occasion, opportunity; fit time, proper time or season, right moment; an established rule of conduct, a ceremonial custom, a usual practice. समयः

Sambhavopaya /Sambhavopaayah/ (Sambhava-upaayah) a possible way or means; see Shambhavopaya. सम्भवोपायः

Samhita /Samhitaa/ collection of hymns, prayers and mantras from the Vedas. When structured using rules of grammar and tone they are called stotras, suktas, etc. and are chanted during sacrifice (yajna). They are the oldest part of the Vedas; see Veda. संहिता

Samidha /Samidhaa/ wood, fuel; especially fuel or sacrificial sticks from specific trees for the

Samipya to Samskara

sacred fire, traditionally given as a symbolic offering when an aspirant approaches a guru asking for instruction. समिधा

Samipya /Saameepyam/ being in close proximity to one's object of contemplation; see Kramamukti. सामीप्यम्

Samkhya see Sankhya. साङ्ख्यम्

Samkhya Yoga see Sankhya Yoga. साङ्ख्य योगः

Sampad wealth, riches; prosperity, affluence, advancement; good fortune, happiness, luck; success, fulfilment, accomplishment of desired object. सम्पद्

Sampadana /Sampaadanam/ accomplishing the required effect; fulfilment; gaining, obtaining, acquiring; cleaning, clearing, preparing. सम्पादनम्

Samsara /Sam-saarah/ is defined as samsarati iti samsaarah – 'that which keeps moving like a snake', the world or the samsara is the interaction of the senses and their objects; illusory world, the manifest gross world; cycle of birth, death and rebirth, transmigration, metamorphosis, metapsychosis; passage; the course or circuit of worldly life, secular life, mundane existence; curse; see Maya. संसारः

Samsara Chakra /Samsaara Chakram/ wheel of birth and death. संसार चक्रम्

Samsara Guru /Samsaara Guruh/ epithet of the god of love. संसार गुरुः

Samsaralaya /Samsaaraalayam/ (Samsaara-aalayam) the residence of the worldly. संसारालयम्

Samsara Marga /Samsaara Maargah/ the course of worldly

affairs, worldly life; the vulva. संसार मार्गः

Samsara Moksha /Samsaara

Mokshah/ final liberation or emancipation from worldly life. संसार मोक्षः

Samsari /Samsaaree/ the trans-migrating soul. संसारी

Samskara /Sam-skaarah/ mental impression stored in the subtle body as an archetype; form, mold; operation, influence; idea, notion, concept; effect of work, merit of action; the faculty of recollection; impression on the memory of all patterns and mental impressions of the past, which remain unnoticed in the mind, yet set up impulses and trains of thought; unconscious memories; impressions that do not fit into the known categories of our present personality; 16 traditional rituals marking different stages in life observed in Hindu culture in a process of purification undergone by the soul after arrival in the body of a human being: 1. Garbhadhan 2. Punsavan 3. Simantonnayana 4. Jata Karma 5. Namkaran 6. Nishkramana 7. Anna Prashan, 8. Chudakarana 9. Karna Bhedan 10. Upanayanam 11. Vratadesha 12. Vedaswadhyaya 13. Keshanta 14. Snatak 15. Panigrahan 16. Agni Parigraha. The first seven are considered as purifying samskaras and the rest as cultivating samskaras; process of consecration performed on an item of oblation; see Sanskrita. संस्कारः

Samskara Pravaha /Samskaara Pravaahah/ the flow of impressions; the flow of evolution. संस्कार प्रवाहः

Sanskrita see Sanskrita. संस्कृत

Samsriti /Sam-sritih/ world process; see Samsara. संसृतिः

Samyagdarshana

/Samyagdarshanam/ (Samyak-darshanam) proper perception; correct perspective; equal vision; highest advaitic realization; complete intimation; perfect knowledge; one of the three jewels in Jaina philosophy. सम्यग्दर्शनम्

Sanatana /Sanaatanah/ eternal, everlasting. सनातनः

Sanatana Dharma /Sanaatana Dharmah/ system of eternal values underlying the vedic civilization. सनातन धर्मः

Sanatani /Sanaatanee/ follower of sanatana dharma. सनातनी

Sanga /Sangah/ company. संगः

Sangatyaga /Sanga-tyaagah/ renunciation of company or association. सङ्गत्यागः

Sangha /Sanghah/ assemblage, crowd, host, multitude, company, community; brood (of birds). सङ्घः

Sanjaya /Sanjayah/ name of a charioteer of King Dhritarashtra, who tried to bring about a peaceful settlement of the dispute between the Kauravas and the Pandavas, but failed. He narrated the teachings and events of the *Bhagavad Gita* to the blind King Dhritarashtra. सञ्जयः

Sankhya /Saankhyah/ one of the six systems of Indian philosophy (shaddarshana), attributed to the sage Kapila. Sankhya is a

spiritual science dealing with the 25 elements of creation; the philosophical basis of the yoga system, continually verified by yoga practices; the philosophy underlying the tantras; relating to number, calculating, enumerating; discriminative, deliberating, reasoning; a reasoned; see Guna; see Prakriti; see Purusha; see Satkaryavada. साङ्ख्यः

Sankhyayoga /Saankhya-yogah/ 'yoga of wisdom' or 'the path of knowledge', the second chapter of the *Bhagavad Gita* which describes a person of steady wisdom; see Sthitaprajna. साङ्ख्ययोगः

Sanyam see Samyama. संयमः

Sapta seven. सप्त

Sapta Havi the set of seven cultivating samskaras; see Samskara. सप्त हवि

Saptanga Yoga /Sapta-anga Yogah/ the seven limbs of yoga described by Sage Gheranda in *Gheranda Samhita*: 1. purification (shodhana) 2. firmness (dridha) 3. steadiness (sthairyam) 4. patience (dhairya) 5. lightness (laghavam) 6. inner perception (pratyaksham) 7. non-involvement (nirlipta). सप्तांग योगः

Saptapadi /Sapta-padee/ literally 'seven steps', ritual of the marriage ceremony. सप्तपदी

Saptarishis /Sapta-rishih/ seven sages; the seven rishis as per the *Shatpatha Brahmana* of the *Yajur Veda* are: Gautam, Bharadvaj, Vishwamitra, Jamadagni, Vashishtha, Kashyapa and Atri. The seven rishis as per the

Mahabharata are: Marichi, Atri, Angiras, Pulaha, Kratu, Pulatsya and Vashishtha; the Great Bear constellation (Ursa Major); see Rishi. सप्त ऋषिः

Sapta Sadhana /Sapta Saadhanaa/ the seven means or practices described by Sage Gheranda in the *Gheranda Samhita*, a traditional text on hatha yoga; see Saptanga Yoga. सप्त साधना

Saptavadhana /Sapta-avadhaanam/ being aware of seven things simultaneously. सप्तावधानम्

Saptavyahriti /Sapta-vyaahritih/ seven dimensions: bhuh, bhuvah, swah, maha, janah, tapah, satya; see Loka; see Mahavyahriti; see Vyahriti. सप्तव्याहृतिः

Saptodharini /Saptodhaarinee/ (Sapta-udhaarinee) 'seven stories' narrated by Dattatreya to Kartaveerya to explain yoga. सप्तोधारिणी

Sara /Saarah/ essential; best, highest, most excellent; real, true. सरः

Sara /Sara, Sarah/ movement; pond. सर, सरः

Sarani /Sarane/ flow, course, way. सरणी

Sarasi /Sarasee/ pool, lake. सरसी

Sarita /Saritaa/ river, stream, flow. सरिता

Saroja /Sarojam/ (Sarah-jam) 'water-born'; lotus flower. सरोजम्

Sarovar /Sarovaram/ lake. सरोवरम्

Saraswati /Sarasvatee/ goddess of knowledge, speech and learning represented as the daughter of Brahma; speech, voice, words; name of a river (which is submerged beneath the sands of the great desert); sushumna

nadi; soma; the name of one of the ten orders of sannyasins founded by Adi Shankaracharya, which is dedicated to preserving spiritual wisdom; see Dashnami Sampradaya; see Shakta; see Triveni; see Ubhaya Bharati; see Vach, Vak. सरस्वती



Sarga /Sargah/ creation; the creation of the world; chapter or canto. सर्गः

Sarva whole, entire; all, every. सर्व

Sarvabhokta /Sarva-bhoktaa/ all-enjoyer, epithet of the supreme lord. सर्वभोक्ता

Sarva Bhutantaratma /Sarva Bhoota-antaraatmaa/ (Sarva Bhoota-antah-aatmaa) the inner self of all beings. सर्व भूतान्तरात्मा

Sarva Deshika /Sarva Deshikah/ pertaining to all places; present everywhere. सर्व देशिकः

Sarvadyaksha /Sarva-adhyakshah/ lord of all; a title of Ganesha. सर्वाध्यक्षः

Sarva Duhkhanivritti /Sarva Duhkha-nivrittih/ removal of all pains. सर्व दुःखनिवृत्तिः

Sarvaga /Sarvagah/ present in all (things), omnipresent, all-pervading. सर्वगः

Sarva Himsavinirmukta /Sarva Himsaa-vinirmuktah/ against injury of all kinds. सर्व हिंसाविनिर्मुक्तः

Sarvajna /Sarva-jnah/ omniscient, knowing everything. सर्वज्ञः

Sarvakarana /Sarva-kaaranah/ cause of everything; causality of creation, preservation and destruction; see Avyaktam. सर्वकारणः

Sarva Karanakarana /Sarva

Kaarana-kaaranah/ the cause of all other causes. सर्व कारणकारणः

Sarvakarta /Sarva-kartaa/ all-doer, doer of everything. सर्वकर्ता

Sarvantaryami /Sarva-antaryaamee/ the inner ruler of everything; see Antaryamin. सर्वान्तर्यामी

Sarva Pindavyapi /Sarva Pindavyaapee/ the one who permeates all bodies and also who permeates the entire body; see Pinda. सर्व पिण्डव्यापी

Sarva Sakshin, Sarva Sakshi /Sarva Saakshin, Sarva Saakshee/ eternal witness; witness of everything. सर्व साक्षिन्, सर्व साक्षी

Sarva Sankalpavarjita /Sarva Sankalpa-varjitah/ devoid of all thoughts or resolves. सर्व सङ्कल्पवर्जितः

Sarva Shaktisamanvita with all powers, omnipotent. सर्व शक्तिसमन्वित

Sarvatitavadi /Sarvaateetavaadee/ (Sarva-ateeta-vaadee) transcendentalist, one who argues that the truth is transcendental. सर्वातीतवादी

Sarvatmakatva

/Sarvaatmakatvam/ (Sarva-aatmakatvam) universality; the state of being the soul of everything. सर्वात्मकत्वम्

Sarva Tyaga /Sarva Tyaagah/ renunciation of everything. सर्वत्यागः

Sarva Upadanatva /Sarva Upaadaanatvam/ the state of

being the material cause of all. सर्व उपादानत्वम्

Sarvavid, Sarvavit knower of all, omniscient; a liberated sage. सर्वविद्, सर्ववित्

Sarvayantratma /Sarva-yantraatmaa/ (Sarva-yantra-aatmaa) the inner soul that controls everything. सर्वयन्त्रात्मा

Sarveshwara /Sarveshvarah/ (Sarva-eeshvarah) ruler of all. सर्वेश्वरः

Sarveshwaratva

/Sarveshvaratvam/ (Sarva-eeshvaratvam) supreme rulership over all. सर्वेश्वरत्वम्

Sarvosmi /Sarvo'smi/ (Sarvah-asmī) 'I am all', an ancient mantra. सर्वोऽस्मि

Sat true; that which really exists; entity; essence; in Vedanta, one of the three attributes of the ultimate existence or reality (Brahman); see Sachchidananda. सत्

Sat Bhashana /Sat Bhaashanam/ right speech. सत् भाषणम्

Satchidananda see Sachchidananda. सच्चिदानन्दः

Sat Guna the quality leading to perception of reality; see Sattwa. सत् गुण

Sat Guru /Sat Guruh/ the guru who directs the disciple towards the truth (sat); the dispeller of darkness and ignorance (avidya); inner guru. सत् गुरुः

Sat Jana a good man. सत् जन

Satkama /Sat-kaamah/ pure desire (of a liberated sage); desire for moksha. सत्कामः

Satkara /Sat-kaarah/ with faith; honour. सत्कारः

Satkaryavada /Sat-kaarya-vaadah/ the doctrine that the

effect exists in the cause, the distinguishing feature of the Sankhya system; see Karma. सत्कार्यवादः

Satsanga /Sat-sangah/ gathering in which the ideals and principles of truth are discussed; spiritual association; association with the wise and the good, along with the resolve and effort to express this in life. सत्सङ्गः

Satsankalpa /Sat-sankalpah/ true resolve; pure desire; perfect will. सत्सङ्कल्पः

Sat Chandi Maha Yajna see Shata Chandi Maha Yajna. शत चण्डी महा यज्ञः

Sati /Satee/ virtuous or good woman (or wife); female ascetic; a name of the goddess Durga; Sati, the daughter of Daksha Prajapati, immolated herself for her father's insult to her husband, Shiva, and was then reborn as Parvati or Uma, the daughter of Himalaya (or Himavanta). She married Shiva and became the mother of the god of war (Kartikeya) and the god of learning, wisdom and good luck (Ganesha). Sati's self-immolation was regarded as so virtuous that women sometimes immolated themselves upon the death of their husband as an alternative to life-long widowhood. Such a woman was called a sati. Gross abuse of this custom led to its being outlawed in the 19th century; see Shaktipitha; see Uma. सती

Satra /Satrah/ a yajna spanning more than twelve days (some yajnas take more than a year to complete); a session. सत्रः

Sattwa /Sattvam/ in Sankhya, one of the three constituent qualities (gunas) of nature (prakriti) and all matter; state of luminosity, harmony, equilibrium, steadiness and purity; being, existence, reality, true essence; in yoga the natural quality of purity, balance or goodness, which binds one by attachment to goodness and learning; life, spirit, breath, principle of vitality; consciousness, mind, sense; see Guna; see Gunatita. सत्त्वम्

Sattwaguna Pradhana

/Sattva-guna Pradhana/ the quality of sattwa prevailing or predominating. सत्त्वगुण प्रधान

Sattwapatti /Sattvaapattih/ abundance of sattwa; in Vedanta, the fourth of the seven stages of wisdom (jnana bhumi) where the mind fills with purity and light, tattwa jnana dawns, and the root of all vasanas is destroyed; see Brahman; see Jnana Bhumi. सत्त्वापत्तिः

Sattwa Samshuddhi /Sattva Samshuddhih/ purity of heart, purity of feeling; increase of purity and light. सत्त्व संशुद्धिः

Sattwic /Saattvikah/ pertaining to sattwa; anything which has sattwa guna predominant, representing steadiness, purity and harmony; see Guna. सात्त्विकः

Satya /Satyam/ true, real, genuine; honest, truthful, faithful; virtuous, upright; sincerity; goodness, purity; absolute truth; reality; the unchanging principle; the relative aspect of creation perceptible by the senses and under-

stood by the mind; as one of the yamas described by Patanjali's *Yoga Sutras*, it leads to a state where actions are based on and culminate in the truth; in life it is a vow to follow truth and renounce untruth in thought, word and action; see Yama. सत्यम्

Satya Loka /Satya Lokah/ the dimension of truth; the divine plane; one of the seven higher dimensions of consciousness; also called Brahma loka; the highest of the 14 lokas of Brahma, and the lowest of the 14 lokas of Vishnu according to the Shaiva scriptures; see Loka. सत्य लोकः

Satyameva Jayate 'the truth alone will prevail', a tenet from *Kathopanishad* and the slogan in today's national emblem of India. सत्यमेव जयते

Satyavati /Satyavatee/ a beautiful girl born in a fisherman's family on the sacred Ganga, she was also called Matsyagandha (who smells of fish). She was the mother of Vyasa, who was born out of wedlock to Parashar rishi. She later married king Shantanu and gave birth to Vichitravirya who became king but died without children. She then called Vyasa, her first son, to beget sons for the two widows of her second son. These grandsons were called Dhritarashtra and Pandu; see Bhishma Pitamaha; see Mahabharata. सत्यवती

Satyananda Yoga /Satyaananda Yogah/ an internationally renowned school of yoga founded by Swami Satyananda Saraswati

in the mid-twentieth century, in which the various branches of yoga have been integrated and the practices systematized for application to modern lifestyles; also called 'Bihar Yoga' as it is based in Munger, Bihar, India. सत्यानन्द योगः



Satya Yuga /Satya Yugah/ the age in which piety and righteousness predominated and the first of the four aeons (yugas) of the world, the 'golden' age lasting for 1,728,000 years according to *Suryasiddhanta*, the age of truth and purity; another name for krita yuga; see Yuga. सत्य युगः

Saubhagya /Sau-bhaagya/ good fortune or luck; blessedness, auspiciousness; beauty. सौभाग्यम्

Saubhagya Chakra /Sau-bhaagya Chakram/ the 14 triangles of Shri Yantra. सौभाग्य चक्रम्

Saubham name of Harishchandra's city said to be suspended in the air; see Harishchandra. सौभम्

Saubhratram /Sau-bhraatram/ good brotherhood, fraternity. सौभ्रातृम्

Saugandhika /Sau-gandhikah/ sweet-scented; the blue lotus; a kind of fragrant grass (also called kattrina); ruby. सागन्धिकः

Saugata a Buddhist, follower of Sugata or Buddha. सौगत

Saumya relating or sacred to the moon; having the properties

Saundarya to Shabda

of soma; handsome, pleasing, agreeable; auspicious; see Soma. सौम्य

Saundarya /Saundaryam/ beauty, loveliness, elegance, gracefulness. सौन्दर्यम्

Saundarya Lahari /Saundarya Laharee/ ode to Shakti reputedly by Adi Shankaracharya; see Ananda Lahari. सौन्दर्य लहरी

Saura Tantra /Saura Tantram/ a sect or doctrine of Tantra which worships the Sun. सौर तंत्रम्

Saurya /Sauryam/ worshipper of the sun (surya); relating to the sun, solar; sacred or dedicated to the sun; blessed, divine; see Panchaupasaka; see Panchaupasana. सौर्यम्

Sauri /Saurih/ name of the planet Saturn. सौरि:



Sauvirya /Sau-veeryam/ great heroism or prowess. सौवीर्यम्

Sava /Savah/ water; extraction of soma juice; an offering, libation; sacrifice; sun; moon; see Soma. सवः

Savadhana /Saavadhaanam/ attention, alertness. सावधानम्

Savitri the sun; name of Shiva; name of Indra. सवितृ

Savitri /Saavitree/ a voluminous philosophical treatise by Shri Aurobindo; name of a celebrated verse of the *Rigveda* addressed to the sun; Savitri is the wife (power) of the sun symbolizing the des-

cent of the divine (rays), while Gayatri is the wife symbolizing the ascent of consciousness; the ceremony of investiture with the sacred thread; name of the wife of Satyavan who was destined to die in a year from the date of marriage. However, due to Savitri's steadfast and undaunted devotion, Yama, the god of death, relented and restored the spirit of Satyavan to her. सवित्री

Seetkari Pranayama see Sheetkari Pranayama. शीतकारी प्राणायाम

Senapati /Senaa-patih/ lord of the army; commander in chief. सेनापतिः

Sesha see Shesha. सेषम्

Setu /Setuh/ a bridge in general; a ridge of earth, mound, bank, causeway, dam; the sacred syllable Om. सेतुः

Seva /Sevaa/ offering oneself wholly for His cause; doing work for the Lord; service; selfless service; expressing the transcendental nature in thought, word and deed; see Karma Yoga. सेवा

Sevak /Sevakah/ servant; one who practices seva. सेवकः

Sevana /Sevanam/ service; the fourth step of the nine-fold path of devotion in some traditions of bhakti; see Navadha Bhakti. सेवनम्

Shabda /Shabdah/ sound; object of the sense of hearing and property of space (akasha); note (of birds, human voice, etc.); sound of musical instrument; word, significant word; see Mantra; see Pancha Tanmatra. शब्दः

Shabda Bheda /Shabda Bhedah/ difference in words (name) only. शब्द भेदः

Shabda Brahman the Vedas; spiritual knowledge conveyed in words; knowledge of the supreme existence or the spirit; the eternal sound that is the first manifestation of reality and lies at the root of all subsequent creation; the form or the sound body of Paramashiva; the form of Brahman as sound; see Om; see Nada; see Veda. शब्द ब्रह्मन्
Shabdadhishthana /Shabda-adhishthaanam/ the ear, literally 'shabda's dwelling place'.

शब्दाधिष्ठानम्

Shabdadi /Shabdaadih/ (Shabda-aadih) literally 'sound etc.', referring to: 1. sound (shabda) 2. touch (sparsha) 3. form (rupa) 4. taste (rasa) 5. smell (gandha) as the objects of the senses; see Pancha Tanmatra. शब्दादि:

Shabdakosha /Shabda-koshah/ lexicon, dictionary. शब्दकोषः

Shabdantara /Shabda-antarah/ difference between words or terms; another word. शब्दान्तरः

Shabdapramana /Shabda-pramaanam/ scriptural proof; see Pramana. शब्दप्रमाणम्

Shabdartha /Shabda-arthah/ the meaning of a word. शब्दार्थः

Shabda Shakti /Shabda Shaktih/ the force or expressive power of a word; significance of a word. शब्द शक्तिः

Shabda Tanmatra /Shabda Tanmaatra/ the subtle element of sound, the tanmatra associated with vishuddhi chakra; see Pancha Tanmatra. शब्द तन्मात्र

Shabdatita /Shabda-ateetah/ beyond the power or reach of words, indescribable. शब्दातीतः

Shabdavedhin hitting an invisible mark, only the sound of which is heard; an epithet of Arjuna and Dasharatha; a kind of arrow. शब्दवेधिन्

Shabdavidya, Shabdashasana, Shabdashastra /Shabda-vidyaa, Shabda-shaasana, Shabda-shaastam/ the science of words, i.e. grammar; see Vyakarana. शब्दविद्या, शब्दशासन, शब्दशास्त्रम्

Shad, Shat six; see Shat. षड्, षट्

Shadakshara /Shadaksharah/ (Shat-aksharah) literally 'six syllables'; refers to the mantra Om Namah Shivaya; see Aum Namah Shivaya. षडक्षरः

Shadanga /Shadangah/ (Shat-angah) literally 'six limbs'; six-fold branches of yoga; the six vedangas; see Vedanga. षडंगः

Shadava /Shaadava/ passion, sentiment; singing, music; a raga in which six of the seven primary notes are used. षाडव

Shadayatana /Shadaayatanam/ (Shat-aayatanam) literally 'abode of the six', i.e. the five senses and the mind; see Jnanendriya; see Manas. षडायतनम्

Shaddarshana /Shaddarshanam/ (Shat-darshanam) the six systems of Indian philosophy, viz. Nyaya, Vaisheshika, Sankhya, Yoga, Mimamsa (technically this is Purva Mimamsa) and Vedanta (also known as Uttara Mimamsa); see Darshana. षडदर्शनम्

Shadsampatti /Shadsampattih/ (Shat-sampattih) one of the four necessary qualifications for a serious spiritual aspirant according to *Aparokshanubhuti* of

Adi Shankaracharya, literally it means 'sixfold virtues': 1. equanimity (shama) 2. self-control (dama) 3. sensory withdrawal (uparati) 4. endurance (titiksha) 5. faith (shraddha) 6. constant concentration on reality (samadhana); see Sadhana Chatushtaya. षड्सम्पत्तिः

Shadurmi /Shadoormih/ (Shat-oormih) six evils, six waves: 1. grief (shoka) 2. delusion (moha) 3. hunger (ashanaya) 4. thirst (pipasa) 5. decay (jara) 6. death (mara). षडूर्मिः

Shadvairi /Shadvairih/ (Shat-vairih) six 'enemies' of man: 1. lust (kama) 2. anger (krodha) 3. greed (lobha) 4. delusion (moha) 5. arrogance (mada) 6. jealousy (matsara). They are sometimes referred to as the six 'friends' of man as he seems to like them so much. षड्वैरिः

Shaiva /Shaivah/ those who worship Shiva as the supreme reality; see Aghora; see Panchaupasaka; see Panchaupasana. शैवः

Shaivachara /Shaivacharah/ (Shaiva-aacharah) the conduct for experiencing consciousness (Shiva); in tantra, the third of the codes of conduct in which sadhanas based on meditation, yantra and jnana, develop sankalpa shakti and an understanding of dharma; see Jnana Yoga; see Nava Achara; see Shiva; see Tantra. शैवाचारः

Shaiva Mata /Shaiva Matam/ Shaivism; practice of worshipping Shiva; sect in which Shiva is worshipped as the supreme reality; see Shripancha. शैव मतम्

Shaka /Shakah/ an alternate Hindu calendar which commenced during the Shaka dynasty of India, 78 years after the Christian era. शकः

Shakini /Shaakinee/ a type of female being who attends Durga. शाकिनी

Shakta /Shaaktam/ one who worships the various manifestations of Shakti in the form of Kali, Durga, Lakshmi, Saraswati, etc.; a sect in which Shakti (Devi or Ma) is worshipped as the supreme reality; see Panchaupasaka; see Panchaupasana; see Saham; see Shripancha. शाक्तम्

Shakti /Shaktih/ primal energy; manifest consciousness; power, ability, capacity, strength, energy; the power of composition, poetic power or genius; in Sankhya, the power inherent in a cause to produce its necessary effects; the female aspect of creation and divinity worshipped by the Shakta sect; power that is eternal and supreme and of the nature of consciousness; counterpart of Shiva; the moving power of nature and consciousness; in Hindu mythology Shakti is often symbolized as a divine woman; see Devi; see Shiva; see Shri Yantra; see Tantra. शक्तिः



Shakti Chalini /Shakti-chaalinee/ moving the energy. शक्तिचालिनी

Shaktichalini Kriya

/Shaktichaaline Kriyaa/ a secret practice with different versions suitable for different aspirants and purposes, it should only be done when instructed by the guru. शक्तिचालिनी क्रिया

Shaktichalini Mudra

/Shaktichaaline Mudraa/ a mudra in which energy is moved through pranayama combined with bandha and other techniques. शक्तिचालिनी मुद्रा

Shaktichalini Pranayama

/Shaktichaaline

Praanaayamah/ a practice in which the psychic or pranic force is rotated and controlled. शक्तिचालिनी प्राणायामः

Shaktiman /Shaktimaan/ holder of shakti. शक्तिमान्

Shaktipat /Shaktipaatah/ higher energy or experience transmitted by the guru to a worthy disciple; descent of power through worship (upasana). शक्तिपातः

Shaktipitha /Shakti-peetham/ place where Shakti is worshipped, there are 64 main shaktipitha in India; see Chandisthan; see Sati. शक्तिपीठम्

Shakti Puja /Shakti Poojaa/ worship of the mother of the universe. शक्ति पूजा

Shaktisanchara /Shakti-sancharah/ transmission of power to the disciple by the guru. शक्तिसञ्चारः

Shakti Tantra /Shakti Tantram/ tantric practice for worship of the deities or the attainment/awakening of 'superhuman' power. शक्ति तन्त्रम्

Shaktopaya /Shaaktopaayah/ (Shaakta-upaayah) means of approaching the divine (reality) through shakti; one of the four upaya sadhanas of tantra; see Upaya. शाक्तोपायः

Shakuni /Shakunih/ bird; vulture, kite or eagle; cock; name of a son of Sulaba, who was the king of Gandhara (today's Afghanistan) and brother of Gandhari (wife of Dhritarashtra). शकुनिः

Shakuntala /Shakuntalaa/ name of the daughter of Vishvamitra and the nymph Menaka, she is the heroine of Kalidasa's play bearing her name; see Kalidasa. शकुन्तला

Shakyamuni /Shaakyamunih/ one of Lord Buddha's names. शाक्यमुनिः

Shala /Shaalaa/ a house or abode for a specific purpose; a school for learning; see Yajnashala. शाला

Shalagrama /Shaalagraamah/ auspicious black oval-shaped stone containing the preserved shell of an aquatic animal hunted for the tracings of gold it collects. They are found only in Lake Mukthinath and the Gandaki river of Nepal, where hunters search for them by throwing tulsi leaves in the water to attract them; symbol of Vishnu; see Tulsi. शालग्रामः

Shalakyam /Shaalaakyam/ diagnosis of the diseases of the head and its organs; one of the eight parts of Ayurveda; see Ayurveda. शालाक्यम्

Shalyam surgery; one of the eight parts of Ayurveda; see Ayurveda. शल्यम्

Shama /Shamah/ quiet, tranquility, rest, calm, repose, cessation;

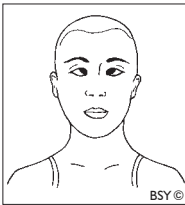
absence or restraint of passions, mental quietness; final emancipation (from all worldly illusions and attachments); the mind is kept in the heart and not allowed to externalize; it is the constant eradication of the mental tendencies according to *Aparokshanubhuti* of Adi Shankaracharya; one of six necessary qualities in an aspirant for realization; see Shadsampatti. शमः

Shambhu /Shambhuh/ name for Shiva. शम्भुः

Shambhavi /Shaambhavee/ name for Parvati, consort of Shambhu (Shiva). शाम्भवी

Shambhavi Mudra

/Shambhavee Mudraa/ eyebrow-centre gazing; gazing internally without any distraction, whether the eyes are opened or closed; psychic attitude focused on supreme consciousness (Shiva); see Mudra. शाम्भवी मुद्रा



Shambhavopaya

/Shaambhavopaayah/ (Shaambhava-upaayah) direct approach to Shiva (Shambhu); sudden emergence of Shiva consciousness without any effort, just a mere hint that Shiva is one's essential self is enough; one of the four upayas of tantra; see Upaya. शाम्भवोपायः

Shamsati /Shamsatih/ to praise, extol, approve of; to tell, relate, express, declare, communicate, announce, report; to indicate. शंसतिः

Shandilyavidya /Shaandilya-vidyaa/ the process of meditation on Brahman as the ideal effulgent indwelling spirit in its all-pervading aspect. शाण्डिल्यविद्या

Shankara /Shankarah/ name of Shiva, referring to his auspicious nature. शङ्करः

Shankaracharya /Shankara-aacharyah/ originally the name of a celebrated teacher of the Advaita Vedanta philosophy, acclaimed as the author of the commentary (bhashya) on the *Brahma Sutras* and a large number of other works. He was the enlightened sage who is said to have established the Dashnami order of sannyasa and became the first or Adi 'Shankaracharya', which is an honorary title for pontiffs of the matha of that tradition. It is possible that two or more Shankaracharyas may have been amalgamated into the persona of the Adi Shankaracharya; see Adi Shankaracharya; see Maha Vakya; see Matha; see Shadsampatti. शङ्कराचार्यः

Shankari /Shankaree/ name of Parvati, wife of Shankara (Shiva); the sami tree. शङ्करी

Shankha the conch shell, which was traditionally blown in battle and worship. It is said to purify the physical and mental atmosphere and is also blown during worship (puja); the bone of the forehead; a military drum or other martial

instrument; the stomach in yogic terminology. शङ्ख



Shankha Mudra /Shankha

Mudraa/ conch mudra, gesture made with the hands which imitates the shape of a conch; gesture used while blowing the conch; see Mudra. शङ्ख मुद्रा

Shankha Nada /Shankha Naadah/ the sound of the conch shell which may be used for meditation; see Nada Yoga. शङ्ख नादः

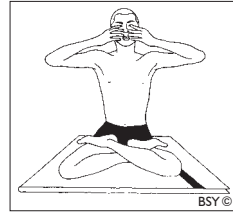
Shankhaprakshalana /Shankha-prakshaalanam/ literally 'cleaning the conch'; a cleansing technique (shatkarma) of hatha yoga that uses saline water to clean the stomach (which is shaped like a conch) and the small and large intestines; see Shatkarma. शङ्खप्रक्षालनम्

Shanmukha /Shanmukhah/ (Shat-mukhah) literally 'with six mouths', another name of Kartikeya, the six-headed god of war and son of Shiva and Parvati. षण्मुखः



Shanmukhi Mudra /Shanmukhee Mudraa/ an attitude where the

apertures in the head are closed and the mind is directed inwards to train it for meditation. The senses are directed within to enable access to the source of one's being. A most important technique to awaken the latent powers of a human being, to free both the mind and body from their limitations. One may hear the anahata or unstruck sound in this mudra. Also known as shatmudra and yoni mudra in some texts; see Mudra; see Yoni Mudra. षण्मुखी मुद्रा



Shanta /Shaantaa/ a tranquil female deity; a daughter of Dasharatha and elder sister of Lord Rama; see Shanti. शांता

Shantanu /Shaantanuh/ the king who fathered Bhishma from his first wife, the devi Ganga. When Ganga resumed her form as a river he married Satyawati and promised her that their children would inherit the throne. Their son Vichitravirya succeeded him; see Bhishma Pitamaha; see Mahabharata; see Satyawati. शांतनुः

Shanti /Shaantih/ pacification, allayment, removal; peace, calmness, tranquillity, quiet, ease, rest; cessation, end; absence of passion, complete indifference to all worldly enjoyment. शान्तिः

Shanti Mudra /Shaanti Mudraa/ the posture of peace; see Mudra. शान्ति मुद्रा
Shanti Path /Shaanti Paatham/ vedic mantras invoking peace. शान्ति पाठम्
Shanti Rupa /Shaanti Roopam/ the form of peace. शान्ति रूपम्
Shara /Sharah/ arrow or spear; weapon; Indra's thunderbolt. शरः
Sharad Ritu /Sharad Rituh/ autumn season comprised of the two months Ashwina and Kartika; see Ritu; see Masa. शरद् ऋतुः
Sharada Matha /Shaaradaa Mathah/ one of the four matha said to be established by Adi Shankaracharya, situated in Dwarka in the western quarter of India. It was assigned the *Sama Veda* with its maha vakya (great statement) 'Tat Twam Asi' (You are That). Its first head was Hastamalakacharya. The Tirtha and Ashrama orders of the Dashnami Sampradaya emanate from there. शारदा मठः
Sharanagati /Sharana-agatih/ coming into the protection of; surrender. शरणागतिः
Sharanagati Yoga /Sharanaagati Yogah/ yoga of self-surrender. शरणागति योगः
Sharira /Shareeram/ the body (of animate or inanimate objects); the constituent element; bodily strength. शरीरम्
Shasana /Shaasanam/ instruction, teaching, discipline; rule, government; order, command, direction; control of passion. शासनम्
Shashanka /Shashaankah/ the moon; an imaginary hare that

can be seen on the moon when viewed from the Earth. शशाङ्कः
Shashthi /Shashthee/ the sixth day of a lunar fortnight when Kartikeya is worshipped with devotion (especially in South India); epithet of Durga in the form of Katyayani, one of the 16 divine mothers. षष्ठी
Shashvata /Shaashvatah/ forever, incessant, eternal; all. शाश्वतः
Shasti /Shaasti/ to teach; to tame; to rule, to order; to punish; force behind Parashurama who is the sixth avatara of Vishnu. शास्ति
Shastra /Shaastram/ order; sacred book; any department of knowledge, science; a technical term for mantras recited by a hotra priest in a yajna which give directions; see Hotra. शास्त्रम्
Shastradhari /Shaastradhaaree/ knower or 'holder' of the scriptures. शास्त्रधारी
Shastra weapon, arms; iron. शस्त्र
Shastradhari /Shastradhaaree/ a person who holds a weapon. शस्त्रधारी
Shat six; see Shad, Shat. षट्
Shat Aayatana see Shadayatana. षट् आयतनम्
Shatchakra Nirupana /Shat-chakra Niroopanam/ ascertainment of the six chakras. षट्चक्र निरूपणम्
Shat Darshana see Shaddarshana. षट् दर्शनम्
Shatkarma, Shatkriya /Shat-karma, Shat-kriyaa/ the original group of six purificatory techniques of hatha yoga. There are many variations of each of the six scientific yogic techniques

using solid objects, water, heat and air as cleansing agents. When practised correctly, they are sufficient for perfect purification of the body and removal of disorders from different organs and from the metabolism, as they are based on deep yogic studies of the human body, viz. dhauti, basti, neti, nauli, trataka and kapalabhati; see Gheranda Samhita; see Goraksha; see Hatha Yoga Pradipika; see Shiva Samhita. षट्कर्म, षट्क्रिया

Shat Mukha see Shanmukha. षट् मुखः

Shat Sampatti see Shadsampatti. षट् सम्पत्तिः

Shat Shastra /Shat Shaastram/ the six adjuncts of the Vedas (vedanga): shiksha; kalpa, vyakarana, nirukta, chandas and jyotish; see Vedanga. षट् शास्त्रम्

Shata /Shatam/ hundred. शतम्

Shata Chandi Maha Yajna

/Shata Chandee Mahaa Yajna/ a powerful fire sacrifice performed in honour of Chandi during which the *Durga Saptashati* is chanted 100 times over several days; see Chandi Yajna; see Satyananada Yoga. शत चण्डी महा यज्ञ



Shatarupa /Shata-roopaa/ literally 'one hundred forms'; the name of the first female who was formed from the left side of Lord Brahman, known for her

austerities and an accomplished yogini; see Swayambhu Manu. शतरूपा

Shatavadhana /Shata-avadhaanam/ doing or paying attention to 100 things at a time. शतावधानम्

Shaucha /Shauchah/ cleanliness of the body and mind, purity (internal and external); one of the niyamas as described by Patanjali in the ashtanga yoga of the *Yoga Sutras*; see Niyama. शौचः

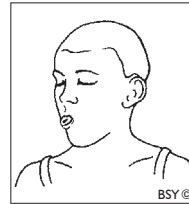
Shava /Shavah/ corpse, dead body. शवः

Shaya the final rite of shodasha-upachara puja, in which the deity is invited to rest or sleep (symbolically in the heart of the devotee); see Shodashopachara Puja. शय

Shayanam lying, sleeping. शयनम्

Shayaniyam /Shayaneeyam/ bed, couch. शयनीयम्

Sheetali Pranayama /Sheetalee Praanaayaamah/ literally 'cooling breath', a breathing technique where the breath is drawn in through the folded tongue to cool the whole system; see Sheetkari Pranayama. शीतली प्राणायामः



Sheetkari Pranayama

/Sheetakaaree Praanaayaama/ literally 'hissing breath', the practice of drawing the breath in through clenched teeth, a

Shesha to Shishupala

variation of sheetali pranayama in that it cools the system. शीतकारी प्राणायाम



Shesha /Shesham/ result, effect; end, termination, conclusion; death, destruction. शेषम्

Sheshanaga /Shesha-naagah/ name of a celebrated multi-hooded serpent said to have 1000 heads, represented as forming the couch on which Vishnu reclines, or as supporting the entire universe on his head; other names are Ananta and Vasuki; see Naga. शेषनागः



Shikha /Shikhaa/ tuft of hair kept by Hindu brahmins on the top of the back of the head; peak; flame. शिखा

Shikha Sutra Sannyasa /Shikhaa Sootra Sannyaasah/ shaving the tuft of hair and removing the sacred thread which are the symbols of caste, showing readiness to go beyond all barriers towards unlimited and unconditioned consciousness; see Atmabhava; see Varna Ashrama. शिखा सूत्र संन्यासः

Shiksha /Shikshaah/ the vedic science of the correct articulation and

pronunciation of Sanskrit; education, teaching; see Vedanga. शिक्षा
Shikshita /Shikshitah/ educated. शिक्षितः

Shila /Sheelam/ dispassion; nature, tendency, inclination; habit, custom; character or moral perfection obtained through yoga; conduct, behaviour in general; good disposition or character. शीलम्

Shilana /Sheelanam/ repeated practice, exercise, study, cultivation; constant application; honouring, serving. शीलनम्

Shilavanta /Sheelavantah/ moral, ethical, virtuous; accustomed. शीलवन्तः

Shila /Shilaa/ stone, rock. शिला

Shiras head, skull; peak, summit, top (of a mountain); head or top of anything. शिरस्

Shirobrahman the cerebral cortex completely developed by the practice of yoga. शिरोब्रह्मन्

Shirodbhava coming from the head. शिरोद्भव

Shirodhara literally 'head supporting', i.e. the neck. शिरोधर

Shirovrata /Shirovratam/ literally 'vow of the head'; a vow in which fire is carried on the head or in which the head is shaven; sannyasa. शिरोव्रतम्

Shirsha /Sheersham/ the head. शीर्षम्

Shishira Ritu /Shishira Rituh/ the cold season comprised of the two months Magha and Phalgun; see Ritu; see Masa. शिशिर ऋतुः

Shishupala /Shishupaalah/ name of a king from the Mahabharata, who used to abuse Lord Krishna unnecessarily. His family begged

Krishna to show restraint, so he agreed not to avenge the insults as long as they numbered less than 100. Shishupala overstepped the mark and was killed. शिशुपालः

Shishya /Shishyah/ literally 'one who is under discipline'; pupil, disciple; scholar. शिष्यः

Shita /Sheetam/ cold, frost. शीतम्

Shitali Pranayama see Sheetali Pranayama. शीतली प्रणायामः

Shitayati /Sheetayati/ to cool. शीतयति

Shithilayati relax, slacken, loosen; give up, abandon; lessen; allow to cool down. शिथिलयति

Shiva /Shivaa/ the female counterpart of Shiva; see Shakti. शिवा

Shiva /Shivah/ 'auspicious one'; 'good'; name of the god of the sacred Hindu trinity who is entrusted with the work of destruction, as Brahma and Vishnu are with the creation and preservation; destroyer of ego and duality; the first or original yogi; cosmic consciousness, counterpart of Shakti (Shivaa); the manifest form of Paramashiva, which is itself beyond manifestation yet first appeared as Sadashiva; see Ardhanarishvara; see Bhairava; see Nataraja; see Nilakantha; see Paramashiva; see Prakasha; see Rudra; see Sadashiva; see Shaiva Matha; see Tantra; see Trika. शिवः



Shivalaya /Shiva-alayam/ Shiva temple; abode of Shiva. शिवालयम्



Shivalinga /Shiva-lingam/ black oval-shaped stone (those occurring naturally in the Narmada river are especially revered); symbol of Lord Shiva; symbol of consciousness; formless symbol of Lord Shiva; see Itara Lingam; see Jyotirlinga; see Linga; see Shri Yantra; see Tantra. शिवलिङ्गम्



Shivapada /Shiva-padam/ the state of Lord Shiva; blessedness. शिवपदम्

Shivapriya /Shiva-priyah/ lover of Shiva, the auspicious. शिवप्रियः

Shiva Purana /Shiva Puraanam/ collection of six ancient scriptures that tell the story of Shiva; see Puranam. शिव पुराणम्

Shivaratri /Shiva-raatrih/ 14th night of the dark lunar fortnight in the month of Phalguna (which falls in February or March) on which a rigorous fast is observed in honour of the marriage of Shiva and Shakti. शिवरात्रिः

Shiva Sadakhya /Shiva Sadaakhyah/ the first face or

aspect of Shiva (Sadashiva), the state of constant purity where there is no incompleteness, mark or darkness; see Paramashiva; see Sadakhya; see Sadashiva. शिव सदाख्यः

Shiva Samhita /Shiva Samhita/ Sanskrit text enumerating the concepts and principles essential to the practice of yoga; classical textbook on hatha yoga. शिव संहिता

Shiva Swaroopa /Shiva Svaroopam/ the nature of Shiva. शिव स्वरूपम्

Shiva Yoga /Shiva Yogah/ the yoga described in Pashupata Tantra. शिव योगः

Shivoham /Shivo'ham/ (Shivah-aham) 'I am Shiva', an ancient mantra. शिवोऽहम्

Shloka /Shloka/ verse of praise; verse generally consisting of 32 letters in Sanskrit (or 32 syllables of English); hymn; celebrity, fame, renown, name; object of praise. श्लोकः

Shmashana /Shmashaanam/ cremation ground. श्मशानम्

Shmashana Bhumi /Shmashaana Bhoomih/ land used as a burial or cremation ground. श्मशान भूमिः

Shmashana Sadhana

/Shmashaana Saadhanaa/ a tantric practice performed in the graveyard. श्मशान साधना

Shobha /Shobhaa/ splendour, beauty. शोभा

Shobhita decorated. शोभित

Shodasha /Shodashah/ sixteen. षोडशः

Shodashashkari /Shodasha-aksharee/ 16-syllabled; the key stone 16-syllabled sacred mantra of Sri Vidya. षोडशाक्षरी

Shodashi /Shodashee/ sixteenth; a sixteen year old girl; sixteenth day; a soma yajna in which 16 stotras are sung; one of the ten great goddesses who represents beauty and bliss; see Mahavidya. षोडशी

Shodashi Puja /Shodashee

Poojaa/ tantric ritual which consists of 16 steps of worship. षोडशी पूजा

Shodashopachara

/Shodashopachaarah/

(Shodasha-upachaarah)

traditional form of worship with 16 types of offering performed for any divine murti, such as a guest: 1. a seat (asana) 2. welcome (swagata) 3. water for washing the feet (padya) 4. water offered in a vessel (arghya) 5. water for sipping (achamana) 6. a mixture of honey, ghee, milk and yoghurt (madhuparka) 7. water for bathing (snana) 8. clothing (vashtra) 9. jewels (abhushana) 10. perfume (gandha) 11. flowers (pushpa) 12. incense (dhupa) 13. lights (dipa) 14. food (naivedya) 15. betel nuts etc. (tambulam) and 16. prayer (vandana). षोडशोपचारः

Shodashopachara Puja

/Shodashopachaara Poojaa/

(Shodasha-upachaara Poojaa)

tantric form of worship with 16 rites as instructed in *Gayatri Tantra*: 1. invocation (avahana) 2. a seat (asana) 3. washing the feet of the deity (padya) 4. washing the hands of the deity (arghya) 5. offering water for drinking (achamana) 6. bathing the deity (snana)

7. clothing the deity (vastra)
8. painting the deity (lepan)
9. offering the sacred thread (yajnopavita)
10. offering flowers (pushpa)
11. burning incense (dhupa)
12. lighting the lamp (arati)
13. offering food with mantras (naivedya)
14. walking respectfully, clockwise around the deity (pradakshina namaskara)
15. offering the results of the mantras (mantra pushpa) and
16. inviting the deity to rest (shaya). षोडशोपचार पूजा

Shodhana /Shodhanam/ purification; to cleanse or purify; to search, to enquire. शोधनम्

Shoka /Shokah/ sorrow, grief, distress, affliction, deep anguish; lamentation, wailing; see Shad-urni. शोकः

Shoonya see Shunya. शून्यम्

Shoonya Panchaka see Shunya Panchaka. शून्य पंचकम्

Shraddha /Shraaddham/ commemorative religious rites; funeral rite or ceremony performed in honour of the departed souls of relatives; see Dakshina Agni. श्राद्धम्

Shraddha /Shraddhaa/ trust, faith, belief, confidence; belief in divine revelation, religious faith; sedateness, composure of mind; respect, reverence; one of the sixfold virtues; see Shadsampatti. श्रद्धा

Shraddhatrayavibhagayoga / Shraaddhaa-traya-vibhaaga-yogah/ 'yoga of the division of the threefold faith', the 17th chapter of the *Bhagavad Gita*, dealing with the three kinds of faith people

have according to their nature. श्रद्धात्रयविभागयोगः

Shraman /Shramanah/ a hardworking person; a Jain or Buddhist mendicant. श्रमणः

Shrauta /Shrautah/ related to shruti texts; see Shruti. श्रौतः

Shrauta Yajna /Shrauta Yajnah/ generic name for yajnas based on injunctions from shruti texts (Vedas). श्रौत यज्ञः

Shravana /Shraavanah/ fifth lunar month according to the Hindu almanac, corresponding to July/August; see Varsha; see Masa; see Ritu. श्रावणः

Shravana /Shravanah/ name of a Vaishya ascetic unwittingly shot dead by King Dasharatha, who was then cursed by Shravana's old, blind parents to die of a broken heart, separated from his sons; ear; the act of hearing; that which is heard or revealed, the Veda; hearing of the shrutis or scriptures; study; fame, glory; wealth; name of a lunar mansion containing three stars. श्रवणः

Shravana /Shravanam/ to hear; to listen, not necessarily with the ears; the first of the nine steps in some traditions of bhakti; see Navadha Bhakti. श्रवणम्

Shravas the ear; fame, glory; wealth; hymn. श्रवस्

Shravik /Shravikah/ heard. श्रविकः

Shreyas more splendid, better, superior; the path of righteousness; inculcating divine virtues. श्रेयस्

Shreya Marga /Shreya Maargah/ literally, the best path; the path of righteousness. श्रेय मार्गः

Shri /Shreeh/ wealth, riches, affluence, prosperity; beauty, grace, splendour, lustre; the goddess of wealth, Lakshmi, the wife of Vishnu; the word Shri is often used as an honorific prefix to the names of scriptures, deities and eminent people. श्री:

Shrikantha /Shreekanthah/ name of Shiva; the four downward pointing triangles in Shri Yantra, so called because they belong to Shiva. श्रीकण्ठः



Shrimad Bhagavata /Shreemad Bhaagavatam/ one of the 18 major Puranas. Dealing with the avatars of Vishnu, it speaks especially and in great detail about the life of Shri Krishna; it is extremely popular in India and is often discussed by renowned saints amongst very large gatherings of devotees; see Bhagavata Purana; see Parikshit; see Puranam. श्रीमद् भागवतम्

Shrimad Devi Bhagavatam / Shreemad Devei Bhaagavatam/ scriptural text containing myths and doctrines of Devi. श्रीमद् देवी भागवतम्

Shripancha /Shree-pancha/ governing body in the akhara system consisting of five persons representing Brahma, Vishnu, Shiva, Shakti and Ganesha. श्रीपञ्च

Shri Vidya /Shree-vidyaa/ one of the ten great goddesses; system of tantric worship; see Mahavidya; see Shodashi. श्री विद्या

Shriya /Shriyaa/ happiness, prosperity; epithet of Lakshmi. श्रिया

Shri Yantra /Shree Yantram/ geometrical diagram representing the divine 'female' energy; highly respected esoteric vehicle for meditation; see Shivalinga; see Tantra; see Tripura Sundari. श्री यन्त्रम्



Shringeri Matha, Shringeri Peetha

/Shringeri Mathah, Shringeri Peetham/ one of the four matha said to have been established by Adi Shankaracharya, situated in Shringeri in the southern quarter of India. It was assigned the *Yajurveda* with its great statement (maha vakya) 'I am Brahman' (Aham Brahmasmi), and its first head was Sureshvaracharya. It still functions actively today. Saraswati, Puri and Bharati orders of the Dashnami Sampradaya emanate from there. शृंगेरि मठः, शृंगेरि पीठम्

Shrotra /Shrotram/ ear, one of the five organs of knowledge (jnanendriyas); proficiency in the Vedas; the Veda. श्रोत्रम्

Shrotrasiddhi /Shrotra-siddhih/ clairaudience. श्रोत्रसिद्धिः

Shrotriya /Shrotriyah/ one who guides the performance of a yajna. श्रोत्रियः

Shruta, Shruti /Shruta, Shrutih/ the Vedas (created through revelation which was heard), literally 'what has been heard'; hearing; the musical notes; holy learning, sacred knowledge; reported, heard of, learnt, ascertained, understood; well-known, famous, celebrated; named, called; see Shrauta; see Veda. श्रुत, श्रुति:

Shruti Parampara /Shruti

Parampara/ literally 'the heard tradition'; a tradition in which one generation listens to and memorizes the vedic mantras chanted by the older generation; lineage or succession of karmas as a way of life based on directions contained in the Vedas. श्रुति परंपरा

Shrutipradhana /Shruti-pradhaanam/ superiority or supremacy of the shrutis over all other proofs of knowledge. श्रुतिप्रधानम्

Shubha /Shubhah/ one of Ganesha's sons; see Labha. शुभः

Shubha /Shubham/ auspicious, blessed. शुभम्

Shubhechcha /Shubhechchhaa/ (Shubha-ichchhaa) good desire; in Vedanta, the first of the seven stages of knowledge (jnana bhumika), the right aspiration to cross samsara through satsanga and study of scriptures; see Jnana Bhumika; see Mumukshu. शुभेच्छा

Shuchi /Shuchih/ radiant; white; pure, undefiled; virtuous, free from sin. शुचिः

Shuddha pure in nature. शुद्ध

Shuddhabhavana /Shuddha-bhaavanaa/ pure feeling or attitude. शुद्धभावना

Shuddhadvaita /Shuddha-advaitam/ philosophy of pure monism. शुद्धाद्वैतम्

Shuddhamanas /Shuddha-maanasa/ pure mind. शुद्धमानस

Shuddhata /Shuddhataa/ virtue; purity. शुद्धता

Shuddha Vasana /Shuddha Vaasanaa/ pure desire or tendency; good impression from the past. शुद्ध वासना

Shuddhi /Shuddhih/ purification; to purify; pure, clean, untainted; purity, cleanliness. शुद्धिः

Shudra /Shoodrah/ one of the four varnas or divisions of the caste system in India; one whose consciousness is least developed, due to which one remains in ignorance, causing one to weep and mourn; in the *Rigveda* it refers to the soul yet to be purified by samskaras; one with a services oriented tendency of mind or one engaged in such a profession; see Samskara; see Varna. शूद्रः

Shuka Muni /Shuka Munih/ the exponent of *Shrimad Bhagavata* to King Parikshit; see Parikshit. शुक मुनिः

Shukla /Shuklam/ white. शुक्लम्

Shukla Dhyana /Shukla Dhyaanam/ meditation on pure white light. शुक्ल ध्यानम्

Shukla Paksha /Shukla Pakshah/ the bright fortnight of the lunar cycle, from the dark of the moon (no moon) to full moon. शुक्ल पक्षः

Shukla Yajurveda /Shukla Yajurvedah/ (Shukla Yajuh-vedah/ literally means 'white Yajurveda'; the rescension of Krishna Yajur-

veda by sage Yajnavalkya; see Krishna Yajurveda; see Yajurveda. शुक्ल यजुर्वेदः

Shukra /Shukrah/ the planet Venus; name of the preceptor of the demons (asuras) who by means of his magical powers restored the lives of demons killed in battle; name of fire. शुक्रः

Shunya /Shoonyam/ void state of transcendental consciousness; state of darkness prior to enlightenment referred to as 'the dark night of the soul'; mental vacuum; empty-hearted; vacant glance; listless; absent; non-existent, empty, deserted, wholly destitute; solitary; state of nothingness, zero. शून्यम्

Shunya Panchaka /Shoonya Panchakam/ the five voids or states. शून्य पंचकम्

Shunyashunya /Shoonya-ashoonyam/ the mind in a state of void and yet in a state that is not void. शून्याशून्यम्

Shunyavada /Shoonya-vaadah/ Buddhist doctrine of the non-existence of anything. शून्यवादः

Shunyavadi /Shoonya-vaadee/ Buddhist. शून्यवादी

Shvasa /Shvaasah/ breath. श्वासः

Shweta /Shvetah/ white, bright. श्वेतः

Shwetambara /Shveta-ambarah/ clad in white, an epithet applied particularly to Jaina monks and nuns who wear cloth, as distinct from those who do not; see Digambara. श्वेताम्बरः

Shwetashvatara Upanishad / Shvetaashvatara Upanishadah/ an Upanishad from *Krishna Yajur Veda* containing thoughts

of Vedanta, Samkhya and Yoga. श्वेताश्वतर उपनिषदः

Shyama /Shyaamah/ epithet of Lord Krishna; black, dark blue, dark coloured; cuckoo; name of a sacred fig tree at Allahabad on the banks of the river Yamuna. श्यामः

Siddha /Siddhah/ perfected being; sage, seer; semi-divine being of great purity and holiness; accomplished soul particularly characterized by eight supernatural faculties called siddhis. सिद्धः

Siddhartha /Siddha-arthah/ name of Buddha before he became 'the enlightened one'. सिद्धार्थः

Siddhi /Siddhih/ paranormal or supernatural accomplishment; control of mind and prana; psychic abilities; eight supernatural powers obtained by yogis as a result of long practice. They are associated with opening of the chakras and the resultant power over the elements: 1. anima 2. laghima 3. prapti 4. prakamya 5. mahima 6. ishityam 7. vashitva 8. garima; other siddhis include the power of entering other bodies, the ability to read another person's thoughts, clairvoyance, clairaudience, omniscience, effulgence, vanishing from sight, etc. They are considered to be obstacles on the path to realization because they maintain interest in samsara; see Vibhuti Pada. सिद्धिः

Siddhanta /Siddhaantah/ the established end; the demonstrated conclusion of an argument, established view of any question, the true logical conclusion; an

established text book resting on conclusive evidence; a proven fact. सिद्धान्तः

Siddhantachara /Siddhaanta-achaarah/ path of perfection; the path for self realization through philosophy; in tantra, the eighth of the nine codes of conduct where one becomes liberated in life (jivanmukta), in constant union with the spirit; see Jivanmukta; see Nava Achara; see Samadhi; see Tantra. सिद्धान्ताचारः

Siddhanta Vakya /Siddhaanta Vaakyam/ the guiding principle of a theory or practice (given in one sentence) which ends in perfection; the final statements of truth; words of the scriptures. सिद्धान्त वाक्यम्

Simantonnayana

/Seemantonnayana/ the third of the 16 samskaras or rituals observed in the course of a human life, it is a purification rite for the expectant mother and a social declaration of the new arrival in the family; see Samskara. सीमंतोन्नयन



Sita /Seetaa/ literally 'a furrow'; ploughed land, agriculture; the name of the daughter of Janaka and the wife of Rama. Sita is the heroine of the epic *Ramayana*, who remained faithful and un-

daunted though captured by the asura, Ravana, and maligned by evil-thinking people. After being rescued by her Lord Rama and then exiled from his kingdom despite her purity being vouchsafed by an ordeal of fire, she brought up their twin sons in Valmiki's ashram. सीता

Sita Kalyanam /Seetaa

Kalyaanam/ Sita's marriage; a Shakti yajna; a yearly event held at Rikhiapeth, India in which Sita's marriage is re-enacted along with Shat Chandi Yajna; see Satyananda Yoga. सीता कल्याणम्



Skambha support; fulcrum; the supreme being. स्कम्भ

Skanda /Skandah/ name of Kartikeya, the god of war; the name of a Purana; see Kartikeya; see Purana. स्कन्दः

Skandha /Skandhah/ shoulder; body; trunk or stem of a tree; chapter, section, division (of a book); the five forms of mundane consciousness according to buddhist philosophy. स्कन्धः

Smara /Smarah/ reflection, remembrance; love, god of love. स्मरः

Smarana /Smaranam/ remembrance or contemplation; the third of nine steps in some traditions of bhakti; see Navadha Bhakti. स्मरणम्

Smarta /Smaartah/ related to the smritis; see Shrouta; see Smriti. स्मार्तः

Smartadhana /Smaartaadhaanah/ installation of sacred fires for smarta yajna. स्मार्तधनः

Smartagni /Smaarta-agnih/ a fire maintained by householders; in vedic times, a householder whose marriage ritual, panigrahan, was conducted around a fire was given this fire and was expected to carry it home and maintain it throughout life to the time of death. This very same fire was used in smarta yajnas; see Samskara; see Smarta Yajna. स्मार्तग्निः

Smarta Yajna /Smaarta Yajnah/ generic term for sacrificial rituals (yajna) based on injunctions from Smriti texts (Puranas, tantra shastra, etc.); they are generally simpler than Shrouta yajna. स्मार्त यज्ञः

Smrita /Smritah/ remembered, mentioned, handed down, prescribed. स्मृतः

Smriti /Smritih/ memory; one of the five vrittis listed in Patanjali's *Yoga Sutras*; tradition, law, the body of traditional or memorial law; canon; vedic texts transmitted by memory; a class of works called dharma shastra handed down by tradition; remembrance, recollection, thinking of, calling to mind; see Dharma Shastra; see Manu Smriti; see Vritti. स्मृतिः

Smashana Bhumi see Shmasana Bhumi. श्मशान भूमिः

Snana /Snaanah/ bathing; water offered in worship for bathing of the deity; a tantric ritual in

which the deity is bathed in milk, curd, honey, sandalwood, water and sugar; see Abhisheka; see Shodashopachara; see Shodashopachara Puja. स्नानम्

Snatak /Snaatakah/ one who has taken a bath; the fourteenth of the 16 samskaras or rituals observed in the course of a human life, when a ceremonial bath is taken at the guru's place to signify that one's education as a young student is complete and that the person can return home and begin life as a householder; a bachelor; see Brahmacharya Ashrama; see Grihastha Ashrama; see Samskara; see Sapta Havi. स्नातकः

Sneha /Snehah/ affection, love, kindness, tenderness; friendship, emotional adhesiveness. स्नेहः

Soham /So'ham/ (Sah-aham) literally 'That am I', 'so' representing cosmic consciousness and 'ham' representing individual consciousness; mantra used in ajapa japa, said to be the unconscious repetitive prayer produced by the breath itself, the inhalation sounding 'so' and the exhalation 'ham' (also the reverse according to some texts); the seed-form of Gayatri mantra; see Gayatri; see Hamsa Mantra. सोऽहम्

Soma /Somah/ name of a plant that was the most important ingredient in ancient sacrificial offerings; juice of a potent plant drunk during religious ceremonies to experience divine intoxication; the moon, which in mythology is represented as

having sprung from the eye of the sage Atri, or as having been produced from the sea at the time of churning; nectar of the gods (amrita); see Amrita; see Putika; see Saumya; see Sava. सोमः

Soma Chakra /Soma Chakram/ a chakra in the head related to the moon. सोम चक्रम्

Soma Mandala /Soma Mandalah/ yogic term for the pituitary gland. सोम मण्डलः

Somarasa /Soma-rasah/ a divine and intoxicating drink made from the soma plant and used in ancient sacrificial offerings; the favourite drink of the gods. सोमरसः

Soma Yajna /Soma Yajnah/ a yajna in which the principal oblation item was soma juice; see Pravargya; see Maha Soma Yajna; see Putika. सोम यज्ञः

Someshwara /Someshvarah/ (Soma-eeshvarah) a shivalingam which manifested due to the austerities of the moon god, Chandradeva or Soma. सोमेश्वरः

Soumya see Saumya. सौम्य

Sourya see Saurya. सौर्यम्

Spanda /Spandah/ vibration; cosmic vibration, dynamic aspect of Shiva. स्पन्दः

Spandabhasa /Spandaabhaasah/ (Spanda-aabhaasah) reflection of vibration or movement. स्पन्दाभासः

Spanda Karika /Spanda Kaarikaa/ treatise of Kashmir Shaivism; see Kashmir Shaivism. स्पन्द कारिका

Spandan /Spandanam/ movement, vibration; cosmic vibration, primordial pulsation. स्पन्दनम्

Sparsha /Sparshah/ the sense of touch; see Pancha Tanmatra. स्पर्शः

Sparshadiksha /Sparsha-deekshaa/ initiation (diksha) through touch. स्पर्शदीक्षा

Sparsham touching, handling; affecting, influencing. स्पर्शम्

Sparshanaka /Sparshanakam/ a term used in Sankhya philosophy for the skin. स्पर्शनकम्

Sparshanam touching, touch, contact; sensation, feeling; sense or organ of touch; gift, donation. स्पर्शनम्

Sparsha Tanmatra /Sparsha Tanmaatrah/ the subtle element of touch, the tanmatra associated with anahata chakra; the essence of the sense of touch; see Pancha Tanmatra. स्पर्श तन्मात्रः

Sparshayati to cause; to touch; to give, to present. स्पर्शयति

Spnishati to touch; to lay hands on, stroke gently; to adhere or cling to; to come into contact with; to attain to, obtain, reach a particular state; to act upon, influence. स्पृशति

Spashta distinctly visible, evident, clearly perceived, plain, manifest; real, true; one who sees clearly; full-blown, expanded. स्पष्ट

Sphatika /Sphatikam/ a crystal; crystalline. स्फटिकम्

Sphota /Sphotah/ breaking forth, splitting open, bursting, blasting; the idea which bursts out or flashes on the mind when a sound is uttered; the impression produced in the mind on hearing the eternal sound Om; manifestor. स्फोटः

Sphurana /Sphuranam/ flashing on the mind, crossing the memory; throbbing, trembling; break-

ing forth, arising, starting into view. स्फुरणम्

Spriha /Sprihaa/ desire, covetousness, hankering. स्पृहा

Sri see Shri. श्री:

Srikantha see Shrikantha. श्रीकण्ठः

Sri Yantra see Shri Yantra. श्री यन्त्रम्

Srishti /Srishtih/ creation, manifest universe; manifestation, emanation; letting go; see Unmesha. सृष्टिः

Srishti Bheda /Srishti Bhedah/ difference in creation, i.e. one ego is the result of the predominance of sattwa, another of rajas, and the third of tamas, etc.; see Guna. सृष्टि भेदः

Srishti Drishti /Srishti Drishtih/ the view that the outer objective world is real, which maintains a plurality of living creatures and is the common sense view; see Jiva. सृष्टि दृष्टिः

Srishti Sthiti Laya /Srishti Sthiti Layah/ creation, preservation and destruction or absorption. सृष्टि स्थिति लयः

Sthala /Sthalam/ place. स्थलम्

Sthambha /Stambhah/ a pillar; firm; fixed, rigid, motionless; stoppage. स्तम्भः

Sthana /Sthaanam/ the act of standing; situation, position, state; place, locality, region; abode, house; domain, sphere. स्थानम्

Sthandila /Sthandilam/ offering place for the vedic sacrifices, to which the initial worship is dedicated. स्थण्डिलम्

Sthayi Bhava /Sthaayee Bhaavah/ steadfastness. स्थायी भावः

Sthapana /Sthaapanaa/ to establish; to start; foundation. स्थापना

Sthapatya Shastra Veda

/Sthaapatya Shaastra Vedah/ the science of architecture and building; an upaveda of *Atharva-veda*; see *Atharvaveda*; see *Upaveda*. स्थापत्य शास्त्र वेदः

Sthira firm, steady, fixed; immovable, still, motionless; permanent, eternal, everlasting; name of Shiva; name of Kartikeya; the planet Saturn. स्थिर

Sthairyam steadiness. स्थैर्यम्

Sthirata /Sthirataa/ steadiness or firmness, either of mind through concentration or of body through the practice of asanas, mudras, etc. स्थिरता

Sthita standing, remaining, abiding, situated, existing, present; firm, constant, established; steadfast in conduct, upright, virtuous. स्थित

Sthitaprajna /Sthita-prajnah/ one whose wisdom is firmly established and does not waver (due to fluctuations of the gunas), who is unmoved by the dualities of pleasure and pain, gain and loss, joy and sorrow, victory and defeat and is unshakably established in superconsciousness. Such a person is described in the last 18 verses of the second chapter of the *Bhagavad Gita*; stabilized consciousness; see *Gunatita*; see *Viraja*. स्थितप्रज्ञः

Sthiti /Sthitih/ state; sustenance; maintaining creation in an orderly state; condition; see *Palana*. स्थितिः

Sthula /Sthoola/ gross; large, great, big, huge; strong, powerful; ignorant, foolish, doltish; relating

to the waking state of consciousness (jagrat). स्थूल

Sthula Abhimana /Sthoola

Abhimaanah/ gross ego; the gross self-arrogating sense of doership. स्थूल अभिमानः

Sthulabuddhi /Sthoola-buddhih/ gross intellect. स्थूलबुद्धिः

Sthula Dhyana /Sthoola

Dhyaanam/ a meditation on concrete material forms, Rishi Gheranda has prescribed this method of meditation on the gross form of the deity as good for beginners; see Gheranda Samhita. स्थूल ध्यानम्

Sthulakasha /Sthoola-akaashah/ space pervading the physical body, the whole body space. स्थूलाकाशः

Sthula Prana /Sthoola Praanah/ one of the pancha pranas or vayus; located between the diaphragm and the larynx; it flows upward; controls the heart and the lungs; also called prana vayu. स्थूल प्राणः

Sthula Sharira /Sthoola

Shareeram/ gross body, physical body; also called annamaya kosha; see Kosha. स्थूल शरीरम्

Stotra /Stotram/ group of mantras sung in praise of a deity; the singing of mantras (hymns) from the *Sama Veda* during a shrauta yajna. स्तोत्रम्

Stuti /Stutih/ singing the praises of God. स्तुतिः

Subrahmanyam epithet of Kartikeya, the son of Shiva and Parvati; a priest who chants mantras invoking Indra during a shrauta yajna; see Kartikeya. सुब्रह्मण्यम्

Suchayati /Soochayati/ point out, indicate, reveal. सूचयति

Sudarshan /Sudarshanah/ literally 'auspicious vision' or 'correct understanding' (of reality); the name of the weapon (discus) of Lord Vishnu. सुदर्शनः

Sugriva /Sugreevah/ a monkey chief who assisted Rama in his search for and recovery of Sita, he was the younger brother of Vali; see Ramacharitamana; see Vali. सुग्रीवः

Sukari Mudra /Su-karee Mudraa/ one of the three mudras made with the fingers to hold items of oblation in a yajna, so called because it is easy to do; practical; feasible; a freehold; see Hamsi Mudra; see Mrigi Mudra. सुकरी मुद्रा

Sukha /Sukham/ happiness, delight, joy, pleasure; prosperity; wellbeing, welfare, health; heaven, paradise; suitability, comfort; see Dukha; see Klesha. सुखम्

Sukhapurvaka Abhyasa /Sukha-poorvaka Abhyaasah/ simple preliminary practice; practised with ease. सुखपूर्वक अभ्यासः

Sukshma /Sookshmanam/ subtle; subtle dimension; relating to the world of the psyche. सूक्ष्मम्

Sukshmathuta /Sookshma-bhoota/ tanmatra, the subtle essence or state of elements; see Pancha Tanmatra. सूक्ष्मभूत

Sukshmadarshi /Sookshma-darshee/ seer of the subtle essence of things; one who has developed the subtle inner eye; a wise person; a sage. सूक्ष्मदर्शी

Sukshma Dhyana /Sookshma Dhyaanam/ as prescribed by Rishi

Gheranda in *Gheranda Samhita*, this meditation (dhyana) is linked with awakened kundalini shakti and is a subtle type of meditation beyond sensory perceptions or the lower mind. सूक्ष्म ध्यानम्

Sukshma Prana /Sookshma

Praanah/ psychic prana; energy intimately connected to the mind. सूक्ष्म प्राणः

Sukshmasharira /Sookshma-shareeram/ subtle body or part of the subconscious which manifests in the dream state; the subtle body composed of pranamaya, manomaya and vijñanamaya koshas; see Kosha. सूक्ष्मशरीरम्

Sukta /Sooktam/ set of hymns composed by rishis in adoration of deities as an expression of their perception in deep meditation. सूक्तम्

Sumeru /Sumeruh/ the mountain used in the churning of the ocean; tassel on a rosary (mala); see Meru. सुमेरुः

Sumitra /Sumitraa/ mother of Lakshmana and Satrugna and a wife of Dasharatha; see Ramacharitamansa. सुमित्रा

Surati /Suratih/ constant awareness of God. सुरतिः

Sureshwara /Sureshvarah/ Lord of the gods, Indra; according to tradition, the sannyasa name given to Mandana Mishra, husband of Ubhaya Bharati who was regarded as an incarnation of Saraswati. He was a highly respected scholar who became a disciple of Adi Shankaracharya on being defeated by him in debate and was later installed as the first

pontiff of the Shringeri Matha. He is the author of *Naishkarmyasiddhi*, a treatise on Vedanta, and also wrote commentaries on Adi Shankaracharya's explanations of the *Taittiriya* and *Brihadaranyaka Upanishads*, also on his *Dakshinamurti Stotram* and on the *Pancheekaranam*; see Matha; see Bharati. सुरेश्वरः

Suruchira shining brightly; beautiful. सुरुचिर

Surya /Sooryah/ sun; vital pranic energy; the sun god; symbol of the atma; see Saurya. सूर्यः



Surya Akasha /Soorya Aakaashah/ literally 'space of the sun'; fifth of the five subtle spaces of vyoma panchaka; luminous space of the soul; see Vyoma Panchaka Dharana. सूर्य आकाशः

Suryabheda Pranayamah /

Soorya-bheda Praanaayaamah/ a vitality stimulating breathing technique; pranayama in which inhalation activates pingala nadi. सूर्यभेद प्राणायामः

Surya Chakra /Soorya Chakram/ psychic centre situated between the navel and the heart. सूर्य चक्रम्

Surya Mandala /Soorya Mandalah/ image of the sun visualized at the eyebrow centre. सूर्य मण्डलः

Surya Nadi /Soorya Naadee/ another name for pingala nadi,

literally 'energy flow of the sun'; see Pingala Nadi. सूर्य नाडी

Surya Namaskara /Soorya Namaskaarah/ literally 'salute to the sun', (which is a symbol of the atma or soul), a series of 12 asanas for revitalizing prana. While performing the series one can repeat the corresponding 12 surya mantras and concentrate on the chakra related to each asana. सूर्य नमस्कारः

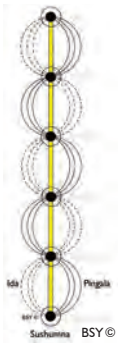
Surya Shakti /Soorya Shaktih/ solar force; vital pranic energy; pingala nadi. सूर्य शक्तिः

Surya Tantra /Soorya Tantram/ path of realization through visualizing and evoking the vital energy within the sun. सूर्य तन्त्रम्

Surya Vijnana /Soorya Vijnanam/ another name for surya tantra. सूर्य विज्ञानम्

Sushila /Susheelah/ a person whose nature is purified, who has silenced the mind and is no longer subject to external or internal influences. सुशीलः

Sushumna Nadi /Sushumnaa Nadee/ central energy flow (nadi) in the spine which conducts the kundalini or spiritual force from mooladhara chakra to sahasrara chakra. It is the main energy flow related to transcendental awareness. It is 'situated' in the spinal cord of the human body, and opens when balance is achieved between ida and pingala nadis. Within it lie three more important subtle energy flows responsible



for transcendental experience; see Brahma Nadi; see Chitra Nadi; see Vajra Nadi. सुषुम्ना नाडी

Sushumna Shirshakam

/Sushumnaa Sheershakam/ the medulla oblongata in the brain where the centres controlling the breath and heartbeat are to be found. सुषुम्ना शीर्षकम्

Sushupti /Sushuptih/ third dimension of consciousness, witnessed by prajna according to *Mandukya Upanishad*; deep sleep or unconscious realm of mind; profound repose undisturbed by the senses. सुषुप्तिः

Sushupti Avastha /Sushupti Avasthaa/ deep sleep; the third state of consciousness where there is no disturbance from inner or outer sources, related to the 'm' of Aum in *Mandukya Upanishad*; see Avasthatraya; see Prajna. सुषुप्ति अवस्था

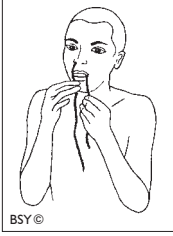
Sutala /Sutala/ third centre of the instinctive or animal body below mooladhara chakra; see Patalam. सुतल

Sutra /Sootram/ a brief statement which explains the ancient spiritual texts; thread, string, line, cord, fibre; short rule or precept; aphorism or condensed statements strung together to give an outline of a philosophy, such as the *Yoga Sutra*s of Patanjali. सूत्रम्

Sutradhara /Sootradhaarah/ literally 'the holder of the string'; director; Hiranyagarbha or the Lord of the universe. सूत्रधारः

Sutra Neti /Sootra Neti/ nasal cleansing using a catheter; one of the cleansing techniques in

the shatkarmas; see Shatkarma, Shatkriya. सूत्र नेति



Sutratman /Sootraatman/ (Sootra-aatman) the conscious energy which operates in the subtle universe or macrocosmos. सूत्रात्मन्

Suvarnam gold. सुवर्णम्

Suvarnamaya /Svarna-mayah/ consisting of gold. सुवर्णमयः

Suvichara /Suvichaarah/ right enquiry; in Vedanta, the second of the seven stages of wisdom (jnana bhumika) which manifests as ceaseless enquiry into 'Who am I', what the world is, the nature of atma and Brahman; see Jnana Bhumika; see Mumukshu. सुविचारः

Swa /Sva/ one's own innate, real force; soul, self; see Swarupa. स्व

Swabhava /Sva-bhaavah/ one's own nature. स्वभावः

Swabhimana /Sva-abhimaanah/ self-esteem, confidence, optimism, belief in one's self. स्वाभिमानः

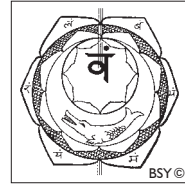
Swachchanda /Sva-chchhandah/ the power of following one's own will or fancy; wilfulness; independence. स्वच्छन्दः

Swadha /Sva-dhaa/ the mantra used while offering oblations to ancestors; the food offered to ancestors; oblation; food; one's own nature of will; see Pitri Yajna; see Shraddha. स्वधा

Swadhakara /Svadhah-kaara/ chanting svadha and offering oblations; the exclamation of swadha. स्वधाकार

Swadharma /Sva-dharmah/ one's own duty in life; one's own real nature. स्वधर्मः

Swadhisthana Chakra /Sva-adhi-shthaana Chakram/ literally 'one's own abode'; psychic/pranic centre situated at the base of the spinal column in the lumbar region (level of the generative organs), associated with the sacral plexus, and the storehouse of subconscious impressions; see Chakra; see Makara; see Vam. स्वाधिष्ठान चक्रम्



Swadhyaya /Sva-adhyaayah/ self-study; continuous conscious awareness of what one is doing; one of the niyamas recommended by Patanjali's *Yoga Sutras*; education of the self; study of the scriptures and texts of yoga and self-knowledge; reciting or studying one's own branch of the Vedas; the mindfulness that one practises during meditation; see Jnana Yoga; see Niyama. स्वाध्यायः

Swanubhuti /Sva-anubhootih/ direct experience of one's own self. स्वानुभूतिः

Swaprakasha /Sva-prakaashah/ self-luminous. स्वप्रकाशः

Swartha /Sva-arthah/ attachment to one's own welfare; selfish. स्वार्थः

Swarupa /Sva-roopam/ one's own form or shape, natural state or condition, essential nature; natural character or form, true constitution; nature; similar, like; handsome, pleasing, lovely; learned, wise. स्वरूपम्

Swarupadhyana /Svaroopadhyaanam/ meditation on reality, i.e. on one's own essential nature. स्वरूपध्यानम्

Swarupajnana /Svaroopajnaanam/ literally 'knowledge of one's own essential nature'; knowledge of pure consciousness, which is the highest aim in life. स्वरूपज्ञानम्

Swarupalakshana /Svaroopalakshanam/ the characteristic of one's own self defined as 'sachchidananda', or existence, consciousness, bliss, which is the essential nature of Brahman. स्वरूपलक्षणम्

Swarupapratishtha /Svaroopapratishthaa/ being established in one's own self. स्वरूपप्रतिष्ठा

Swarupasambandha /Svaroopasambandhah/ connection with one's own essential nature. स्वरूपसम्बन्धः

Swarupashunyam /Svaroopashoonyam/ a state of samadhi; see Shunya. स्वरूपशून्यम्

Swarupasthiti /Svaroopasthithi/ becoming firmly established in one's own essential nature. स्वरूपस्थितिः

Swarupavastha /Svaroopavasthaa/ state of being one with Brahman, resting in the absolute reality or Brahman. स्वरूपवस्था

Swasamvedana /Sva-samvedanaa/ the feeling of one's own emotions. स्वसंवेदना

Swastha /Sva-sthah, Sva-stham/ an adjective meaning healthy. स्वस्थः, स्वस्थम्

Swasthya /Svaasthyam/ health. स्वास्थ्यम्

Swatantra /Sva-tantrah/ independent; free. स्वतन्त्रः

Swatantrasattabhava /Svatantra-sattaa-bhaavah/ the possibility of independent existence. स्वतन्त्रसत्ताभावः

Swatantratva /Svatantratvam/ state of (absolute) independence. स्वतन्त्रत्वम्

Swatmarama /Svaatmaaraamah/ (Sva-aatmaraamah) literally 'one who revels within oneself'; author of *Hatha Yoga Pradipika*, a classical text book on hatha yoga. स्वात्मारामः

Swagata /Svaagatam/ (Su-aagatam) welcome; see Shodashopachara. स्वागतम्

Swagatabheda /Svagata-bhedah/ the difference between the different parts of the one being, e.g. the hands and feet of a person or the leaves, branches and trunk of a tree. स्वगतभेदः

Swaha /Svaahaa/ mantra chanted to accompany the physical act of offering an oblation to the sacrificial fire; a name of the wife of Agni, who is also known as Gabhasti. स्वाहा

Swahakara /Svaahaa-kaara/ chanting swaha and offering oblations in a havan. स्वाहाकार

Swah Loka /Svah Loka/ one of the seven higher dimensions of consciousness; see Loka. स्वः लोक

Swami /Svaamee/ literally 'mastery over the mind'; master of the self; title of sannyasins; an honorific denoting respect; see Sannyasa. स्वामी

Swapna /Svapnah/ second dimension of consciousness, witnessed by taijasa according to the *Mandukya Upanishad*; sub-conscious realm of mind, state of dreaming. स्वप्नः

Swapnakalpita /Svapna-kalpita/ imagined in a dream; dream creation. स्वप्नकल्पित

Swapnamayasvarupa /Svapna-maayaa-svaroopaa/ of the form of a dream-illusion. स्वप्नमायास्वरूप

Swapnasiddhi /Svapna-siddhih/ contact with the cosmic mind through dream, revealing the truth about life, the world and the state of existence. स्वप्नसिद्धिः

Swapnavastha /Svapna-avasthaa/ dream state of consciousness where external sensory disturbances are negligible but the mind is caught in its internal impressions (samskara); the second state of consciousness, related to the 'u' of Aum in the *Mandukya Upanishad*; see Avasthatraya; see Taijasa. स्वप्नावस्था

Swapnavat /Svapna-vat/ like a dream. स्वप्नवत्

Swar /Svar/ heaven, paradise; the sky; ether. स्वर

Swarga /Svargah/ heaven, Indra's paradise. स्वर्गः

Swargadvaram /Svarga-dvaaram/ heaven's gate, the door of paradise, entrance into heaven. स्वर्गद्वारम्

Swargaloka /Svarga-lokah/ the celestial region; paradise; the third region or state of existence beyond bhuvah loka, generally identified with heaven; also called swah loka; see Loka. स्वर्गलोकः

Swara /Svarah/ breathing cycle; flow of the breath in the nostrils; sound or tone, noise, voice; vowel; a note of the musical scale; accent (raised, low, circumflex); rules of pronunciation while chanting. स्वरः
Swaraganga /Svara-gangaa/ the celestial river Ganges (Ganga); the galaxy or Milky Way. स्वर्गङ्गा
Swara Sadhaka /Svara Saadhakah/ one who practises swara yoga. स्वर साधकः

Swara Sadhana /Svara

Saadhanaa/ concentration on the seven notes of the musical scale; concentration on progressively subtler sounds leading back to the source; regulation of breath; a sadhana in which the flow of breath is continually watched and behaviour is regulated to be in harmony with cosmic rhythms; see Jyotisha. स्वर साधना

Swara Samyoga /Svara Samyogah/ the function of vowels; the union of notes or sounds. स्वर संयोगः

Swara Shunya /Svara Shoonya/ without musical notes, unmelodious, unmusical. स्वर शून्य

Swara Yoga /Svara Yogah/ science of the breathing cycle and acting auspiciously by harmonizing with cosmic cycles; practising being in harmony while utilizing musical notes and chakra awareness; see Nada Yoga. स्वर योगः

Swarita /Svaritam/ the middle tone of the three tones for chanting vedic mantras aloud (the other two are udatta and anudatta). स्वऱितम्

Swasti /Svasti/ a particle meaning 'may it be well with (one)'; farewell, adieu; wellbeing, fortune, good luck, success. स्वस्ति

Swastika /Svastika/ a kind of mystical mark on persons or things denoting good luck; lucky object; meeting of four roads; mansion or temple of a particular form; see Yantra. स्वस्तिक

Swasti Vachana /Svasti Vachanam/ a group of mantras chanted at the commencement of a yajna or rite to ensure the safety, happiness and well being of all present and participating. स्वस्ति वचनम्

Swayam /Svayam/ self. स्वयम्

Swayambhu, Swabhu /Svayambhoo, Sva-bhoo/ self-existing, Brahman. स्वयम्भूः, स्वभूः

Swayambhu Manu

/Svaayambhuva Manuh/ liter-

ally 'self illumined Manu'; the name of the first male who was formed from the right side of Lord Brahman; see Shatarupa. स्वायम्भुव मनुः

Swayamjyoti /Svayam-jyotih/ self-illumined, self-luminous. स्वयम्ज्योतिः

Swayamprabhasamvit /Svayam-prabhaa-samvit/ self-luminous consciousness. स्वयम्प्रभासंवित्

Swayam Prakasha /Svayam Prakaashah/ self-illumined, an essential attribute of the supreme consciousness which does not require the aid of a mental or intellectual organ for its revelation. स्वयम् प्रकाशः

Swayamvara /Svayam-varah/ selection of a husband by a woman in a public ceremony. स्वयंवरः



T

Pronunciation

ट् t – as in ton; ठ् th – as in anthill
 त् t – as in water; थ् th – as in thumb

Tad that; That (Brahman); the beyond; other than ‘this’; see Panchabrahmaswaroopa; see Tat. तद्

Tadakara /Tadaakaarah/ (Tat-aakaarah) of that form, i.e. of the same form as That; see Brahman. तदाकारः

Tadatmyasambandha

/Taadaatmya-sambandhah/ identical relation, e.g. iron becomes fire at high temperatures, water becomes white when mixed with milk. तादात्म्यसम्बन्धः

Tadbodhi /Tadbodhih/ (Tat-bodhih) knowledge of the real nature of Brahman. तद्बोधिः

Tadriguna /Taadriggunah/ (Taadrrik-gunah) identifying with that quality. तादृग्गुणः

Tadrish /Taadrishaa, Taadrishah/ an adjective indicating something/someone is ‘like that’. तादृशा, तादृशः

Tadrupe /Tadroopa/ (Tat-roopa) literally ‘of that form’; thus formed. तद्रूप

Tadrupe Pratistha /Tadroopa Pratishthaa/ (Tat-roopa Pratishthaa) knowledge of true identity; linking of name with form. तद्रूप प्रतिष्ठा

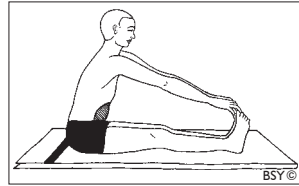
Tada /Taadah/ blow, knock, thump; noise; sheaf; palm tree. ताडः

Tadana /Taadanam/ beating, whipping, flogging. ताडनम्

Tadani Mudra /Taadancee Mudraa/ beating, a kriya in which one lightly beats the buttocks against the floor; see Mudra. ताडनी मुद्रा

Tadaga /Tadaagah/ pond, deep pool, tank. तडागः

Tadagi Mudra /Tadaagee Mudraa/ one of the mudras which removes old age and drives away death; see Mudra. तडागी मुद्रा



Tadaka /Taadakaa/ name of a female demon, daughter of Suketu, wife of Sunda and mother of Maricha. She was changed into a female demon by the sage Agastya whose devotion she had disturbed. Eventually she was killed by Rama when she began disturbing the sacrificial rites of Vishvamitra. At first Rama was unwilling to use his bow against a woman, but then overcame his scruples; see Ramacharitamansa. ताडका

Taijasa /Taijasah/ a name used in Vedanta philosophy for an indivi-

dual in a subtle state (as in a dream) when the supreme reality is veiled and coloured by an individual's subtle body; the seer of the dream state of consciousness (swapna), the second state of consciousness expressed by 'u' of Aum according to *Mandukya Upanishad*; see *Avasthatraya*. तैजसः

Tailadhara /Taila-dhaaraa/ continuous flow of oil. This image is used to denote the continuous flow of one thought in meditation, as well as the unbroken current of love of the devotee to the beloved; see *Bhakti*; see *Dharana*. तैलधारा

Taittiriya Upanishad /Taittireeya Upanishad/ an Upanishad in the form of a lesson to a student. The first chapter, *Shiksha Valli*, is on right education, the second, *Brahmananda Valli*, is about Brahman, atman, the components of a jiva and the experience of immense bliss and the third, *Bhriгу Valli* is on the Brahman as the source of all; see *Ananda*; see *Kosha*; see *Upasana*; see *Vedanga*. तैत्तिरीय उपनिषद्

Takshaka /Takshakah/ carpenter, woodcutter; chief actor in the prelude of a drama; name of the architect of the gods; name of one of the principal serpents of Patala, son of Kashyapa and his wife Kadru. तक्षकः

Tala /Taalam/ cymbals; rhythm, clapping the hands together. तालम्

Talatata /Talaatalah/ the fifth centre of the instinctive or animal body below mooladhara chakra; see *Patalam*. तलातलः

Talumula /Taalu-moolam/ root of the palate. तालुमूलम्

Tamas in Sankhya philosophy, one of the three constituent qualities (gunas) of nature (prakriti), and all matter; inertia, stability, stillness; ignorance, darkness; the gloom or darkness of hell; mental darkness; illusion, error; in yoga it is characterized by inertia, laziness, mental dullness, unwillingness to change; electrically neutral; see *Guna*. तमस्

Tamasahamkara /Taamasa-ahamkaarah/ the lowest or grossest type of egoism, characterized by delusion, inertia and deep arrogation; that quality of ahankara which leads to manifestation of the gross material world via the mahabhutas; see *Pancha Mahabhuta*. तामसाहङ्कारः

Tamasic /Taamasikam/ pertaining to tamas; anything which contains a predominance of tamas guna characterized by inertia, ignorance etc.; see *Guna*. तामसिकम्

Tamasikotapas /Taamasiko-tapas/ extreme austerity of an unnecessary and dire type; self-torture practised by an ignorant person, mistaking this for real austerity; see *Tapas*. तामसिकोतपस्

Tamisra /Taamisrah/ a hell where it is pitch dark; see *Loka*. तामिस्रः

Tamobhuta /Tamobhoota/ dark, covered with darkness. तमोभूत

Tamoguna /Tamogunah/ quality of tamas; see *Tamas*. तमोगुणः

Tambula /Taamboolam/ areca-nut; the leaf of piper-betel, which, together with lime, areca-nut and catechu, is ritually offered to the

deity during worship. It is also commonly chewed after meals as a digestive aid. ताम्बूलम्

Tandava /Taandavah/ dancing in general; particularly the dance of Shiva symbolizing the destruction of the universe; the art of dancing; see Nataraja; see Nritya; see Pralaya. ताण्डवः



Tandra /Tandrraa/ lassitude, weariness, fatigue, exhaustion; sleepiness, sluggishness; half-sleepy state, an obstacle in meditation. तन्द्रा

Tankar /Tankaarah/ twanging, making a hissing or twanging sound. टङ्कारः

Tanmatra /Tanmaatraa/ subtle nature; quality or essence of the elements (mahabhutas) and the associated five senses (jnanendriyas): 1. sound (shabda) 2. touch (sparsha) 3. form (rupa) 4. taste (rasa) 5. smell (gandha); see Pancha Tanmatra. तन्मात्रा

Tanmayata /Tanmayataa/ state of absorption into, or becoming one with, the object of contemplation. तन्मयता

Tanoti to expand, stretch, extend, spread, endure, perform. तनोति

Tantra /Tantram/ from the roots tan /tanoti (to expand, to expand the consciousness) and tra/trayate (to

let go, to liberate, to release from bondage); a process of sadhana which enables expansion of limited consciousness and freeing conditioned energy; most ancient universal science and culture which deals with the transition of human nature from the present level of evolution and understanding to a transcendental level of knowledge, experience and awareness; loom, thread, warps of thread extended lengthwise in a loom; main point, principle doctrine, rule; theory, science; scriptures devoted to spiritual techniques in the form of a dialogue between Shiva and Shakti, forming a set of rules for ritual worship, discipline, meditation and the attainment of supernatural powers; a particular path of sadhana laying great stress upon mantra japa and other esoteric upasanas; there are five main schools of tantra related to: 1. Shiva (Shaiva tantra) 2. Shakti (Shakta tantra) 3. Ganesha (Ganapati tantra) 4. Narayana or Vishnu (Pancharatra tantra) 5. the Sun (Saurya tantra); to maintain balance in life, nine codes of conduct are considered essential sadhanas guiding evolution by highlighting progressive areas of awareness: 1. Vedachara 2. Vaishnavachara 3. Shaivachara 4. Dakshinachara 5. Vamachara 6. Aghorachara 7. Yogachara 8. Siddhantachara 9. Kaulachara; see Divyabhava; see Mandala; see Mantra; see Pashubhava; see Upaya; see Virachara; see Yantra. तन्त्रम्

Tantraloka /Tantraalokah/ (Tantra-aalokah) 'the illumination of the tantric way or path'; the text by Abhinava Gupta giving the supreme philosophical and practical teaching on trika, which subsumes the tantric stream of steps (krama), family (kula), and the doctrine of recollection (pratyabhijna); see Trika. तन्त्रालोकः

Tantrasara /Tantrasaarah/ literally 'the essence of tantra', name of a compilation. तन्त्रसारः

Tantra Shastra /Tantra Shaastram/ specific scripture of the fourth or present age (Kali yuga) cast in the form of a dialogue between Shiva and his female consort, Shakti or Parvati; tantras were the encyclopaedias of knowledge of their time. The seven marks or topics of a tantra are: 1. creation (srishti) 2. destruction of the universe (pralaya) 3. worship of the gods (devatanam-archanam) 4. spiritual exercises (sadhana) 5. rituals (purashcharana) 6. the six super-natural powers (siddhi) 7. meditation (dhyana); see Yamala. तन्त्र शास्त्रम्

Tantrik /Taantrikah/ belonging to tantra which is a path of sadhana laying great stress upon repetition of mantras and other esoteric meditations; a Hindu sect worshipping God as the divine mother in a particular form. तान्त्रिकः

Tantri /Tantree/ lute or veena; string, cord. तन्त्री

Tantrivina /Tantree-veena/ the harmonic sound of stringed in-

struments which may be meditated upon. तन्त्रीवीणा

Tanu /Tanuh/ body; thin, lean, emaciated; delicate, slender, slim; small, little, tiny, scanty, few, limited; one of the four possible states of the kleshas (thinned out) according to Patanjali in the *Yoga Sustras*; see Klesha. तनुः

Tanu Avastha /Tanu Avasthaa/ thinned state of mind. तनु अवस्था

Tanumanasi /Tanu-maanasee/ thread-like state of mind; in Vedanta the third of the seven stages of wisdom (jnana bhumika) resulting from intense, continued spiritual desire and enquiry; see Jnana Bhumika; see Mumukshu. तनुमानसी

Tapa /Tapah/ see Tapas. तपः

Tapas austerity; process of burning the impurities; warmth, heat, fire; pain, suffering; penance, mortification; meditation connected with the practice of personal self-denial; tapas in yoga means a burning effort which involves purification, self-discipline and austerity, a process in which the inner impurities covering the inner personality are completely eliminated, but this austerity is not exaggerated into self-mortification; cleansing for the perfection of body and senses; one of the five niyama described by the *Yoga Sutr*as of Patanjali; the *Bhagavad Gita* mentions three kinds of tapas or efforts for personal purification to be made by humans: of words, body and mind; tapas is generally of three main types:

adhyatmika (spiritual or intrinsic to oneself) adhidaivika (due to natural or environmental forces) adhibhautika (physical); see Adhidaivika; see Adhibhautika; see Adhyatmika; see Niyama; see Tamasikotapas. तपस्

Tapah Loka see Tapoloka. तपः लोकः

Tapana /Tapanah/ the sun, sunshine; the hot season; name of a hell; epithet of Shiva. तपनः

Tapanta penitent. तपन्त

Tapashcharya /Tapashcharyaa/ (Tapah-aacharyaa) practice of austerity, penance. तपश्चर्या

Tapasvin ascetic, one who practises austerity or penance; devout; poor, miserable, helpless, pitiable. तपस्विन्

Tapasya /Tapasyaa/ practice of austerity. तपस्या

Tapati /Tapatee/ daughter of the sun. तपती

Tapati to make hot, burn; to be warm, to shine; to be affected; to repent, do penance; to distress. तपति

Tapodhana /Tapodhanah/ (Tapah-dhanah) literally 'rich in penance'; an ascetic; a devotee. तपोधनः

Tapoloka /Tapolokah/ (Tapah-lokah) one of the higher worlds just below satya loka; one of the seven higher dimensions of consciousness; see Loka. तपोलोकः

Tapovana /Tapovanam/ (Tapah-vanam) forest suitable for tapas. तपोवनम्

Taptapinda /Taptapindah/ heated ball. तप्तपिण्डः

Tara /Taaraa/ a star; a fixed star; pupil of the eye; one of the ten great goddesses, she represents

the power of sound and speech; name of the wife of Sugriva, a hero in the *Ramacharitamansa*. तारा

Taraka /Taarakaa/ a star; meteor, falling star; the pupil of the eye. तारका

Taraka /Taarakah/ ferrying, carrying over; rescuing, protecting, preserving; ferrying one across the ocean of samsara. तारकः

Tarakajnana /Taarakajnaanam/ the knowledge that leads to moksha. तारकज्ञानम्

Tarani /Taranih/ boat, raft, ferry; heaven. तरणिः

Tarakah /Taarakah/ name of a demon killed by Kartikeya. The son of Vajranga and Varangi, he propitiated the god Brahma through his penance on the Pariyatra mountain, requesting as a boon that he should not be killed by anyone except a child seven days old. On the strength of this boon he began to oppress the gods, who were obliged to go to Brahma asking for assistance. They were told that only the offspring of Shiva could vanquish the demon. Thus Shiva's son, Kartikeya, was born, killing the demon on the seventh day after his birth. तारकः

Taranga /Tarangah/ a wave, waving. तरङ्गः

Taranta the ocean; a hard shower; a frog; a demon. तरन्त

Taras speed, velocity; vigour, strength, energy; bank, place of crossing; float, raft. तरस्

Tarka /Tarkah/ logic; process of understanding through discussion and analysis; reasoning,

supposition, conjecture, speculation, discussion, abstract reasoning; doubt. तर्कः

Tarpan, Tarpana /Tarpanam/ pleasing, satisfying; one of the five daily rituals in which water is offered to the ancestors; see Pitri Yajna. तर्पणम्

Tat that; That (Brahman) the beyond; other than 'this'; see Panchabrahmaswaroopa; see Tad. तत्

Tatsat that's the truth. तत्सत्

Tat Twam Asi /Tat Tvam Asi/ literally 'That you are' or 'Thou art That', one of the four great vedic statements (maha vakya). Found in *Chandogya Upanishad* of the *Sama Veda*, it is the instruction given by the self-realized sage to the disciple (upadesha vakya) that the real nature of the human soul or the individual soul (jiva) is identical with the supreme spirit pervading the universe; see Maha Vakya. तत् त्वम् असि

Tata /Tatah/ shore, river bank, slope. तटः

Tatastha /Tata-sthah/ impartial, neutral; where there exists neither attraction nor repulsion. One who is established on the bank or shore and is not affected by the currents. तटस्थः

Tatastha Vritti /Tatastha Vrittih/ vritti of indifference, neutrality wherein there is neither attraction nor repulsion; see Vritti. तटस्थ वृत्तिः

Tatini /Tatinee/ river. तटिनी

Tatha /Tathaa/ like that. तथा

Tathabhuta /Tathaa-bhoota/ remaining as before. तथाभूत

Tathavritta /Tathaa-vrittam/ of such behaviour; composed like. तथावृत्तम्

Tattwa /Tattvam/ 'that-ness'; the truth about something, or the thing-in-itself; an element, a primary substance; essence, truth, reality; principle, category; in Sankhya 25 tattwas are mentioned, and in common parlance five of these, the pancha mahabhuta, are often referred to as the five tattwas; true state or condition, fact; true essential nature; the real nature of the human soul and the material world as being identical with the supreme spirit pervading the universe. तत्त्वम्

Tattwa Akasha /Tattva Aakaashah/ literally 'elemental space'; fourth of the five mental spaces of vyoma panchaka, elemental space of perfect stillness; see Vyoma Panchaka Dharana. तत्त्व आकाशः

Tattwadarshi /Tattva-darshee/ one who sees the subtle nature of things; a sage; see Rishi. तत्त्वदर्शी

Tattwa Dharana /Tattva Dhaaranaa/ technique of meditation involving awareness and experience of the elements (tattwas or mahabhutas). तत्त्व धारणा

Tattwa Jnana /Tattva Jnaanam/ knowledge of the elements; knowledge of the true principle or truth, insight into the true principles of philosophy; see Sattwapatti. तत्त्व ज्ञानम्

Tattwakasha see Tattwa Akasha. तत्त्वाकाशः

Tattwa Shuddhi /Tattva Shuddhih/ 'purification of elements', the

tantric science of inner purification. तत्त्व शुद्धिः

Tattwatita /Tattva-ateeta/ beyond the elements. तत्त्वातीतः

Tattwavit /Tattva-vit/ knower of the essence of things; sage or knower of Brahman (brahmajñani). तत्त्ववित्

Tattwika /Taattvikah/ true; real; from the highest standpoint. तात्त्विकः

Tejas 'golden light or flame'; luminosity; edge or tip of a flame; fire, heat; light, brilliance, splendour; might, majesty; fire as an element or mahabhuta; the light state of matter according to the Sankhya Yoga classification; see Taijasa. तेजस्

Tejomaya full of light; resplendent. तेजोमय

Tha, Ksha the second syllable of the word 'hatha', the first syllable 'ha' stands for the sun, the second syllable 'tha' stands for the moon, and the union of these two forces is hatha yoga; protection, preservation; terror, fear; auspiciousness; tha is a changed form (apabhramsha) of ksha. ठ, क्ष

Tikshna /Teekshna/ sharp (in all senses) pungent; hot, warm (as rays); fiery, passionate; hard, forcible, strong; intelligent, clever. तीक्ष्ण

Tilaka /Tilakah/ a species of tree with beautiful flowers. तिलकः

Tilaka /Tilakam/ auspicious mark on the forehead made with sandal paste or vermilion kumkum. It is applied on the spot where the third eye is situated on holy occasions or while doing some

sadhanas; a mark; see Sadhana. तिलकम्



Tiras disappearing. तिरस्

Tiraskara, Tiraskrita /Tiraskaara, Tiraskrita/ concealment, disappearance; abuse, censure, reproach; contempt, disdain. तिरस्कार, तिरस्कृत

Tiraskarini /Tiraskarinee/ curtain, veil; an outer tent, screen of cloth; science of disappearing. तिरस्करिणी

Tirobhava /Tirobhaavah/ veiling; diversionary tactics to divert or stop the ascent of an individual to the source, and keep him engaged in material life. The sadhaka must make a sustained and genuine effort to overcome this tendency, however to actually experience the resulting states grace is necessary; one of Shiva's five basic actions; see Anugraha; see Karma Sadakhya; see Panchakritya. तिरोभावः

Tirodhana /Tirodhaanam/ disappearance, removal; a covering, veil, sheath. तिरोधानम्

Tirtha /Teertham/ passage, road, way; fort; descent into a river, the stairs of a landing place (ghat); place of water; holy or sacred place, place of pilgrimage, a shrine dedicated to a holy object (especially on or near the bank of a sacred river), a sacred or holy personage, or object of veneration; name of one of the

ten orders of sannyasins founded by Adi Shankaracharya; see Aghamarshana; see Dashnami Sampradaya. तीर्थम्

Tirthankara /Teerthankarah/ enlightened prophets of the Jinas. तीर्थंकरः

Tirthasthana /Teertha-sthaanam/ a holy place of India; a pilgrimage centre. तीर्थस्थानम्

Tirthagrahana /Teertha-grahanam/ service or rite at the end of worship where the worshipper applies consecrated water to his head. तीर्थग्रहणम्

Tishthati to stand, stay, remain, continue to last; to be, to exist, to be present. तिष्ठति

Titha fire; love; time; the rainy season or autumn. तिथि

Tithi /Tithih/ a lunar date. Whenever there is a difference of 12⁰ between the Sun and the moon, the lunar date changes. There are 30 lunar dates in a month representing completion of the 360⁰ cycle: 15 follow poornima and 15 follow amavasya; see Jyotish Shastra. तिथिः

Tithikshaya /Tithi-kshayah/ the day of the new moon; the time at which a tithi ends (and therefore another begins); literally 'destruction of a tithi', referring to the absence of a tithi (i.e. its not being counted) when three lunar days fall between two sunrises; see Panchanga. तिथिक्षयः

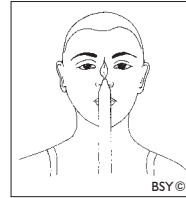
Titiksha /Titikshaa/ endurance, bearing heat and cold and other pairs of opposites without complaint; one of the sixfold virtues; see Shadsampatti. तितिक्षा

Tivra /Teevra/ sharp, strong, violent, horrible. तीव्र

Tivravairagya /Teevra-vairaagya/ intense dispassion. तीव्रवैराग्य

Torana /Toranam/ an arched doorway, a portal; an outer door or gateway; any temporary and ornamental arch; the neck, throat. तोरणम्

Trataka /Traatakam/ to gaze steadily; a concentration practice of gazing with unblinking eyes at one point to focus the mind; an important yogic practice for developing concentration and extrasensory perception, which consists of gazing at any external object with open eyes or at an internal object with the inner (third) eye for a relatively long period; a cleansing practice of hatha yoga; see Bhrumadhyasthiti; see Shatkarma. त्राटकम्



Trayate /Traayate/ frees, liberates; to protect, rescue or save from; see Mantra; see Tantra; see Yantra. त्रायते

Tri three. त्रि

Traipada with three parts; the mantra Aum. त्रैपद

Traita one supreme reality manifesting as three. त्रैत

Traitabhava /Traitabhava/ threefold awareness (of subject, object and process of practice). त्रैतभावः

Trayamekatra Samyama the last three internal stages of yoga practice, viz. concentration (dharana), meditation (dhyana) and samadhi, which taken together form samyama; alternating between dharana, dhyana and samadhi constitutes samyama. त्रयमेकत्र संयम

Trayanuka, Triyanuka

/Trayanukam, Triyanuka/ (Tri-anukam, Tri-anuka) combination of three atoms; in Vaisheshika philosophy, a ternary or a form consisting of three variables associated in such a manner that they combine to form an integral whole operating and functioning as a single system. To produce this form, three lines must remain apart and relate themselves on different planes so as not to form a more extended line. In this manner, they produce an independent unit operating as a separate system with its own sphere of influence. Apart from the individual point (anu) from which it is made, this combination of lines gives thickness to the former unit having only length and breath, and thus produces all visible forms known to us in the objective world; see Shaddarshana; see Vaisheshika. त्रयणुकम्, त्रियणुक

Trayi /Trayee/ the three Vedas taken collectively (the *Rigveda*, *Sama Veda* and *Yajurveda* are the three original, ancient and most revered Vedas, with the *Atharva Veda* being a relatively later addition); a triad; a triplet;

intellect, understanding; see Trivedi. त्रयी

Tretagni /Treta-agnih/ (Tretaa-agnih); the yajna in which the three sacred fires: garhapatya, avahaniya and dakshina, are used. त्रेताग्निः

Treta Yuga /Tretaa Yugah/ the second of the four aeons of the world, lasting for 1,296,000 years according to *Suryasiddhanta*; an aeon where goodness is on the increase leading up to Satya yuga; see Yuga. त्रेता युगः

Trichakshus three eyes; epithet of Shiva, Lord of yoga. त्रिचक्षुस्

Tridandin a religious mendicant or sannyasin who has renounced all worldly attachments and who carries three long staffs tied together so as to form one staff which is carried in the right hand; one who has obtained command over mind, speech and body (or thought, word and deed). त्रिदण्डिन्

Tridosha /Tri-doshah/ three doshas or humours in the body referred to in Ayurveda; see Dosha. त्रिदोषः

Triguna /Tri-gunah/ the three constituent qualities (gunas) of nature (prakriti) and all matter, namely sattwa, rajas and tamas; consisting of threads; three times repeated, threefold, triple; see Guna. त्रिगुणः

Triguna Maya /Triguna Maayaa/ the deluding force behind the expression of the gunas. त्रिगुण माया

Trigunamayi /Triguna-mayee/ a (connotative) name of the goddess as the divine mother

suggesting that she possesses the three gunas. त्रिगुणमयी

Trigunatita /Triguna-ateeta/ beyond the three gunas; see Gunatita. त्रिगुणातीत

Trigunatmika /Trigunaatmika/ (Triguna-aatmika) characterized by the three qualities (gunas) sattwa, rajas and tamas; of cosmic energy or the divine power. त्रिगुणात्मिक

Trijagat the three worlds: the heaven, the atmosphere and the earth, or the heaven, the earth, and the lower world. त्रिजगत्

Trika triad; place where roads meet; lower part of the spine around the hips; the part of the spine between the shoulder blades; triple, threefold; three percent; another name for Kashmir Shaivism, a school of tantra which deals with the threefold principles. The literature of the system is called Trikashastra; system or philosophy of the triad: 1. Shiva 2. Shakti 3. the bound soul (nara) or 1. the highest, non-different from Shiva (para) 2. the intermediate state of identity in difference (parapara) 3. the state of difference (apara); see Kashmir Shaivismata; see Tantraloka. त्रिक

Trikala /Tri-kaala/ the three times, i.e. past, present and future, or morning, noon and evening; the three tenses (past, present and future) of a verb. त्रिकाल

Trikaladarshi /Trikaala-darshee/ seer of the three time periods; by the knowledge ac-

quired through yoga, the yogi sees everything in the past, present and future. त्रिकालदर्शी

Trikona /Tri-konah/ triangular, forming a triangle; a breathing practice where awareness of the breath in the nostrils leads to perception of prana, focusing at the eyebrow centre like two sides of a triangle; the vulva. त्रिकोणः

Trikuti /Trikutee/ eyebrow centre; the space between the two eyebrows; meeting place of the three psychic channels of ida, pingala and sushumna; see Nadi. त्रिकुटी

Trimurti /Tri-moorti/ the united form of Brahma, Vishnu and Shiva, representing the trinity of the concepts of creation, preservation and destruction. त्रिमूर्ति

Trimurti Dhyana /Trimoorti

Dhyaanam/ meditation on the three aspects of personality: sattwa, rajas and tamas; see Guna. त्रिमूर्ति ध्यानम्

Triphala /Tri-phalam/ an ayurvedic medicine combining three ingredients to balance the three doshas. त्रिफलम्

Tripitaka the collective name for the three groups of Buddhist scriptures. त्रिपिटक

Tripura collection of three cities; the three cities of gold, silver and iron in the sky, air and earth built for demons by Maya; name of a demon or demons presiding over these cities. त्रिपुर

Tripura Rahasyam secrets of the three lokas or Tripura Sundari. त्रिपुर रहस्यम्

Tripura Sundari /Tri-pura Sundaree/ highest truth; the

devi of the Shri Yantra; the divine mother. त्रिपुर सुन्दरी



Triputi /Tri-putih/ the triple manifestation of the supreme unity of the one in time: as subject, object and the relation between the two, or as knower, knowledge and knowing, or seer, sight and seen. त्रिपुटिः

Trishira Bhairava Tantra /Tri-shiraa Bhairava Tantram/ shira means 'that which carries'; text dealing with the three flows of energy known as ida, pingala and sushumna. त्रिशिरा भैरव तंत्रम्

Trishiropanishad (Tri-shiraa-upanishad) an Upanishad dealing with the three flows of energy known as ida, pingala and sushumna; see Nadi. त्रिशिरोपनिषद्

Trishula /Tri-shoolam/ trident (often used as a symbol of the gunas or some other triad). त्रिशूलम्



Trishulin /Trishoolin/ one who holds the trident; epithet of Shiva. त्रिशूलिन

Trisuparna Sukta /Tri-suparnam Sooktam/ a hymn from the *Pranagni Upanishad* equating parts

of the human body with parts of the yajna. त्रिसुपर्णम् सूक्तम्

Trivarga /Tri-vargah/ three objects of human pursuit: wealth (artha), pleasure (kama) and virtue (dharma); see Purushartha. त्रिवर्गः

Trivarnaka /Tri-varnakah/ the first three of the four castes of Hindus taken collectively, viz. priestly (brahmana), warrior or ruling (kshatriya) and merchant (vaishya); see Varna. त्रिवर्णकः

Trivedi /Tri-vedee/ a person of the priestly caste (brahmana) versed in the three Vedas; see Trayi. त्रिवेदी

Triveni /Tri-venee/ the place near Prayaga (modern Allahabad) where the Ganges river joins the Yamuna and receives the underground Saraswati (often used as a symbol of the confluence of ida, pingala and sushumna nadis at the ajna chakra); see Atmic Triveni. त्रिवेणी

Trividh Tapa /Tri-vidha Taapah/ three kinds of tapas: adhibhautika tapa (physical) adhyatmika tapa (spiritual) and adhidhaivika tapa (divine or heavenly) caused by the stars. त्रिविध तापः

Trivikrama /Tri-vikramah/ Vishnu in his fifth incarnation as the dwarf (Vamana), who with his three steps (krama) covered the earth, heaven and hell; see Avatara; see Bali. त्रिविक्रमः

Trivritkarana /Tri-vritkaranam/ triplication; intermixture of three visible elements: fire, water and earth, for the formation of bodies; see Pancha Mahabhuta. त्रिवृत्करणम्

Tryakshara /Tryaksharam/ (Tri-aksharam) the mystic syllable

Aum consisting of three letters; see Akshara. अक्षरम्

Trijata /Trijataa/ name of a female demon, one of the attendants kept by Ravana to watch over Sita during her captivity in the ashoka garden (ashoka vatika) in Lanka. She treated Sita very kindly and convinced her companions to do the same; see Ramacharitamanasa. त्रिजटा

Tripti /Triptih/ satisfaction, contentment; satiety; pleasure, gratification; disgust. तृप्तिः

Trishna /Trishnaa/ thirst; desire, strong desire, greed, avidity, desire for gain; craving for sense objects; internal craving; attachment. तृष्णा

Trishnakshayah /Trishnaa-kshayah/ cessation of desire, tranquillity of mind, contentment. तृष्णाक्षयः

Trishta /Trishtah/ thirsty; arid; rough, harsh. तृष्टः

Tulsi /Tulasee/ the holy basil plant of India, sacred to Lord Vishnu and venerated by the Vaishnavas as most divine, she is symbolically married to Shalagrama (a symbol of Lord Vishnu); a herb with many healing capacities; the wood is considered to be very pure and is made into rosary beads (mala) used for mantra japa. तुलसी



Tulsidas /Tulaseedaasah/ the author of one of the versions of the

famous epic called the *Ramacharitamanasa*, which describes the life of Lord Rama. It is composed in poetic form and is chanted by devotees throughout India. तुलसीदासः

Tulyabhava /Tulya-bhaavah/ equality, equality of rights. तुल्यभावः

Turiya /Tureeyah/ fourth dimension of consciousness, witnessed by atma according to *Mandukya Upanishad*; superconsciousness; simultaneous awareness of the conscious, subconscious and unconscious mind which links and transcends them; a quarter, a fourth part, fourth; in Vedanta, the seventh of the seven stages of wisdom (jnana bhumika), the final superconscious state of existence, a state of complete absorption of the mind in Brahman in which the individual self or soul becomes one with the universal spirit; a state of nirvana, or liberation; see Brahmaavidvarishtha; see Jivanmukta; see Jnana Bhumika. तुरीयः

Turiyatita /Tureeya-ateetah/ 'beyond the fetters of nature'; the fifth stage of sannyasa; see Sannyasa. तुरीयातीतः

Turiyavastha /Tureeya-avasthaa/ the fourth state of existence, combining yet transcending the other three states of waking, dreaming and sleeping, and related to the full understanding or reverberation of the mantra Aum according to *Mandukya Upanishad*; the state of samadhi; see Atma; see Avasthatraya. तुरीयावस्था

Tushnim /Tooshneem/ silent; performance of a sacrifice (yajna) without mantra. तूष्णीम्

Tushnimbhutavastha

/Tooshneem-bhoota-avasthaa/ a state of mind in which there is neither attraction nor repulsion; the state of being silent. तूष्णीम्भूतावस्था

Tushta /Tushtah/ pleased, satisfied, delighted, gratified, contented; state of mind contented with what one possesses and indifferent to anything else. तुष्टः

Tushti /Tushtih/ satisfaction, gratification, pleasure, contentment; a quality of Devi; in Sankhya: acquiescence, indifference to everything except that which is possessed. तुष्टिः

Tushyati to become calm, be satisfied or contented. तुष्यति

Twacha /Tvachaa/ skin; the power to feel, one of the five abstract knowing senses (jnanendriyas); a cow's hide; see Devata; see Jnanendriya. त्वचा

Twak /Tvak/ skin. त्वक्

Twashtaa /Tvashtaa/ carpenter; creator; name of the artisan of the gods. त्वष्टा

Tyaga /Tyaagah/ renunciation or gradual dissociation of the mind from worldly objects and from the seed of desire; leaving, forsaking, abandoning, deserting, separation; giving up,

resigning, renouncing; gift, donation, giving away as charity; liberality, generosity. त्यागः

Tyagabhimana /Tyaaga-abhimaanah/ pride of renunciation. त्यागाभिमानः

Tyagadshantiranantaram

/Tyaagaadshaantiranantaram/ (Tyaagaat-shaantih-anantaram) “renunciation of desire leads to endless peace”, a famous quotation from the *Bhagavad Gita*. त्यागाद्शान्तिरनन्तरम्

Tyagi, Tyagin /Tyaagee, Tyaagin/ one who has renounced; leaving, abandoning, giving up; heroic, brave; one who does not look to any reward or result from the performance of ceremonial rites. त्यागी, त्यागिन्

Tyakta abandoned, forsaken, left, quitted; resigned, surrendered; shunned, avoided. त्यक्त

Tyakta Jivita /Tyakta Jeevitah/ ready to abandon life; willing to run any risk. त्यक्त जीवितः

Tyat /Tyata/ another name for prana; indirect knowledge of Brahman; see Prana. त्यत



U

Pronunciation

उ u – as in pull

Ubha both. उभ**Ubhaya** both, of both kinds, in both manners. उभय**Ubhaya Bharati** /Ubhaya

Bhaaratee/ she was entitled Ubhaya because she had mastered both kinds of wisdom and was respected as an incarnation of the goddess of knowledge, Saraswati. When her husband, Mandana Mishra, was defeated in debate by Adi Shankaracharya, she insisted on her qualifications to challenge him herself. By asking questions concerning sexual relations, she forced the celibate teacher to plead for a break in the debate, during which time he occupied the body of a king and experienced sexual love in the harem. Although some say he broke the vows of sannyasa (thus disqualifying himself), his own body was not involved in his new acquisition of knowledge. It remains a moot point, but it is generally said he won the debate and that he installed Ubhaya Bharati as head of Kanchi Matha, which is still free from general prejudice against women; see Bharati; see Matha; see Shankaracharya. उभय भारती

Uchcha high (in all senses); tall, elevated; high-sounding; loud; intense; strong; violent. उच्च**Uchchakshus** with the eyes directed upwards, looking upwards; with the eyes taken out, blind. उच्चक्षुस्**Uchchalam** mind. उच्चलम्**Uchchalita** on the point of going, setting out. उच्चलित**Uchcharanam** /Uchchaaranam/ pronunciation, utterance; declaration, enumeration. उच्चारणम्**Uchchvasa** /Uchchhvaasah/ (Uchshvaasah) outgoing breath, breathing out, exhalation. उच्छ्वासः**Udaharana** /Udaaharanam/ saying, reciting; instance, example. उदाहरणम्**Udana Chaitanya** /Udaana

Chaitanyam/ awareness of udana vayu. उदान चैतन्यम्

Udana Vayu /Udaana Vaayuh/ one of the five energies (pranas or vayus), which is located in the extremities of the body: arms, legs and head. It rises up the throat and enters into the head; breathing upwards; breathing, breath in general; see Pancha Prana; see Vayu. उदान वायुः**Udara** /Udaarah/ exalted; generous; excellent; splendid; fully operational, one of the four

possible states of the kleshas according to Patanjali in the *Yoga Sutras*; see Klesha; see Sadhana Pada. उदारः

Udarata /Udaarataa/ magnanimity; generosity; expansion. उदारता

Udaravastha /Udaara-avasthaa/ expanded state. उदारवस्था

Udaravritti /Udaara-vrittih/ generous nature; expanded state of the psyche. उदारवृत्तिः

Udara /Udaram/ the belly. उदरम्

Udasina /Udaaseena/ indifferent, unconcerned, passive; (in law) not involved in any dispute; neutral. उदासीन

Udasin, Udasi /Udaasin, Udaasee/ a stoic, a philosopher; a witness; an indifferent or apathetic person. उदासिन्, उदासी

Udasinata /Udaaseenataa/ state of being indifferent. उदासीनता

Udatta /Udaattah/ the highest of the three tones used for chanting vedic mantras aloud (the other two are anudatta and swarita). उदात्तः

Udbhuta /Udbhoota/ anything that can be comprehended by the senses; born (out of the elements). उद्भूत

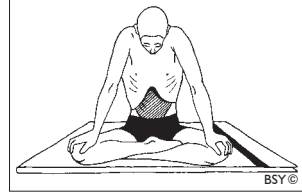
Udbhijja /Udbhij-ja/ born from a seed; a plant. उद्भिज्ज

Udbodhaka /Udbodhakah/ stimulus, awakener. उद्बोधकः

Uddayana /Uddayanam/ raise up, fly up. उड्डयनम्

Uddiyana Bandha /Uddiyaana Bandhah/ abdominal retraction lock whilst concentrating at manipura chakra. Drawing in the abdomen and stomach towards the backbone causes the dia-

phragm to rise into the chest, manipura chakra is stimulated and Vishnu granthi is addressed. This helps direct prana to rise or fly up in sushumna; see Bandha; see Granthi. उड्डियान बन्धः



Uddesha /Uddeshah/ a spot, place; specification; a brief statement or account; motive. उद्देशः

Uddharana /Uddharanam/ lifting up; to 'pick up' a quotation; taking out; tearing out; deliverance (from danger); destruction. उद्धरणम्

Uddharsha /Uddharshah/ excessive joy, delight. उद्धर्षः

Uddhava /Uddhavah/ devotee of Lord Krishna. Uddhava was a childhood friend of Lord Krishna and a philosopher who later learned bhakti from the gopis. उद्धवः

Uddhava Gita /Uddhava Geetaa/ classical text recording the teachings of Sri Krishna to his friend and disciple, Uddhava. उद्धव गीता

Udgatri /Udgaatri/ the priest who recites the *Sama Veda*; see Maha Ritvij. उद्गातृ

Udgitha /Udgeetha/ chanting of the hymns of the *Sama Veda*; sonorous prayer prescribed in the *Sama Veda* to be sung aloud; the mantra Aum; verses from the *Sama Veda*; see Udgatri. उद्गीथ

Udgata /Udghaata/ awakening of the kundalini shakti that is

lying dormant in mooladhara chakra. उद्घात

Udyanam /Udyaanam/ going out, strolling; a garden, a park. उद्यानम्

Udyoga /Udyogah/ effort, exertion, industry; work, duty, office; persevering, industrious. उद्योगः

Ugra fierce, violent, ferocious, savage, cruel; terrific, frightful, fearful; formidable, powerful, strong; intense; sharp; hot. उग्र

Ujjayi Pranayama /Ujjaayee Praanaayaamah/ ujjayi literally means 'victorious', but this pranayama is often referred to as 'psychic breathing' because it is so successful in internalizing the awareness and inducing meditative states. It is performed by concentrating at vishuddhi chakra while physically contracting the epiglottis and producing a light sonorous sound. उज्जायी प्राणायामः

Ukta said, spoken, uttered, told, addressed; described, related. उक्त

Uktam a speech; words that have been spoken; a sentence. उक्तम्

Ukti /Uktih/ speech, expression, statement; sentence; power of expression, the expressive power of a word. उक्तिः

Ullola violently moving; excessive, tremendous; a large wave or surge. उल्लोल

Ulukhala /Ulookhalah/ a wooden mortar used to extract soma juice for a yajna or for beating paddy to cleanse the husk from the rice. उलूखलः

Uma /Umaa/ another name of Parvati, the consort of Shiva, born as the daughter of Himavanta

and Maina; light, splendour; fame, reputation; tranquillity, calmness; night; see Sati. उमा



Umapati /Umaa-patih/ literally 'Uma's husband'; a name of Shiva. उमापतिः

Umasuta /Umaa-sutah/ literally 'Uma's son'; a name of Kartikeya and Ganesha. उमासुतः

Unmada /Unmaadah/ madness, insanity, intense passion. उन्मादः

Unmadana /Unmaadanam/ intoxication. उन्मादनम्

Unmanas excited or disturbed in mind, agitated; regretting, re-pining for a lost or departed friend; anxious, eager, impatient. उन्मनस्

Unmani /Unmanee/ literally 'no mind'; centre beyond mind and thought where the mind is turned completely inwards. उन्मनी

Unmani Avastha /Unmanee Avasthaa/ the state beyond mind. उन्मनी अवस्था

Unmani Mudra /Unmanee Mudraa/ psychic attitude in which the eyes are open, gazing outwards, but the awareness is fixed within; also known as bhairavi mudra; see Mudra. उन्मनी मुद्रा

Unmesha /Unmeshah/ coming forth, becoming visible, appearing, unfoldment; another term for the manifestation of the uni-

Unmukhi to Upalabdhi

verse (srishti); expansion; opening the eyes, blinking. उन्मेषः

Unmukhi /Unmukhee/ the state in which prakriti is ready to create. उन्मुखी

Upachara /Upachaarah/ materials or services offered in worship; medical treatment; see Shodashopachara. उपचारः

Upadana /Upaadaanam/ taking, receiving, obtaining; mentioning, enumerating; including, containing; withdrawing the organs of sense and perception from the external world and its objects; a cause, motive, natural or immediate cause; material. उपादानम्

Upadana Karana /Upaadaana Kaaranam/ material cause, like the clay for making the pot; see Brahman. उपादान कारणम्

Upadesha /Upadeshah/ instruction, teaching; advice, prescription, specification, mention; initiation, communication of an initiatory mantra or formula. उपदेशः

Upadesha Vakya /Upadesha Vaakyam/ instructive statement, i.e. 'Tat Twam Asi', one of the four maha vakyas (great statements) of the Upanishads; see Tat Twam Asi; see Maha Vakya. उपदेश वाक्यम्

Upadhi /Upaadhih/ superimposed thing or attribute that veils and gives a coloured view of the substance beneath it; limiting adjunct; instrument, vehicle, body; a technical term used in the philosophy of Vedanta for any superimposition that gives a limited view of the absolute and makes it appear as relative, e.g. a

jiva's upadhi is avidya; Ishwara's upadhi is maya; a word which denotes respect. उपाधिः

Upadhidharma /Upaadhi-dharmah/ characteristic of the limiting adjunct. उपाधिधर्मः

Upadhita Chaitanya /Upaadhita Chaitanyam/ individual soul; intelligence associated with upadhi. उपाधित चैतन्यम्

Upadhi /Upadhih/ fraud, dishonesty, false inducement; (in law) suppression of the truth, a false suggestion; terror, threat, compulsion; obstruction. उपधिः

Upadrashta /Upa-drashtaa/ supervisor; supervisor of a yajna; the priest in a smarta yajna who looks after overall arrangements and helps the chief priest. उपद्रष्टा

Upahara /Upahaarah/ oblation, gift. उपहारः

Upaharana /Upaaharanam/ bringing near; fetching; taking, seizing. उपाहरणम्

Upajata /Upajaata/ born, arisen; see Jati. उपजात

Upakara /Upakaarah/ service, help, assistance, favour, obligation; preparation; ornament, decoration. उपकारः

Upakrama Upasamhara

Ekovakyata /Upakrama

Upasamhaara Ekovaakyataa/ the unity of thought in the beginning as well as in the end. उपक्रम उपसंहार एकोवाक्यता

Upala rock, stone. उपल

Upalabdhi /Upalabdhih/ perception; knowledge; attainment. उपलब्धिः

Upalabdhi the perceiving or knowing subject. उपलब्धु

Upalakshana /Upalakshanam/ a mark or distinctive feature; looking; using a term elliptically. उपलक्षणम्

Upama /Upamaa/ resemblance, similarity; equality; comparison of two objects different from each other; simile; the standard of comparison. उपमा

Upamana /Upamaanam/ comparison; a means of correct knowledge defined as knowledge of a thing derived from its similarity to another previously well known thing; simile. उपमानम्

Upanayana Samskara

/Upanayanam Samskaarah/ the sacred thread ritual, investiture with a sacred thread to initiate participants into sacred learning, one of the samskaras in the vedic tradition: tenth of the 16 samskaras or rituals observed in the course of a human life, performed by the father of a child or the guru when the child is five to eight years old. The child learns the Gayatri mantra (and in the Satyananda Tradition, also nadi shodhana and surya namaskara). In vedic times the child then was ready to stay with the guru for education, girls were also given this samskara and could then participate in yajnas; see Guru; see Samskara; see Sandhya; see Upaveda; see Upavita; see Yajnopavita. उपनयनम् संस्कारः

Upanishad literally 'to sit near and listen (to the spiritual teacher)'; derived from the prefixes 'upa', meaning near, and 'ni', meaning

down, added to the root 'shad', meaning to sit, thus it means sitting down near a guru to receive spiritual instruction; ancient vedic text containing intimate dialogues and discussions between guru and disciple on the nature of the absolute and the path leading towards it; vedantic texts conveyed by ancient sages and seers containing their experiences and teachings on the ultimate reality; the Upanishads are the philosophical portion of the Vedas, the most ancient and sacred literature of the Hindus, dealing with the nature of human beings and the universe. The Upanishads are regarded as the source of the Vedanta, Yoga and Sankhya philosophies; see Advaita Vedanta. उपनिषद्

Upanshu /Upaanshu/ whispered sound; one of the stages of mantra japa; also called madhyama; see Nada Yoga. उपांशुः

Upanshujapa /Upaanshu-japah/ japa done with a whispered or light humming sound, semi-verbal repetition of a mantra. उपांशुजपः

Upaprana /Upa-praanah/ five minor pranas: 1. krikara (or krikala) 2. devadatta 3. dhananjaya 4. naga 5. kurma responsible for such actions as sneezing, yawning, decomposition, belching and blinking respectively; see Prana. उपप्राणः

Upa Purana /Upa Puraanam/ group of 18 secondary Puranas that were later additions to the puranic literature; see Puranam. उप पुराणम्

Uparama withdrawal from sensual experiences; indifference; also called uparati; one of the sixfold virtues; see Shadsampatti. उपरम

Uparamata /Uparamataa/ calmness of mind; cessation of action. उपरमता

Uparati /Uparatih/ desisting from worldliness; ceasing, stopping; death; abstaining from sexual enjoyment; indifference; also called uparama; one of the sixfold virtues; see Shadsampatti. उपरति:

Upasana /Upaasanaa/ personalized form of worship; sitting near, worshipping or contemplating on God or a deity; devout meditation; see Panchaupasana. उपासना

Upasaka /Upaasakah/ one who does worship; see Panchaupasaka. उपासकः

Upasana Kanda /Upaasanaa Kaandah/ ritual of worship. उपासना काण्डः

Upasana Vakya /Upaasanaa Vaakyam/ a sentence for meditation. उपासना वाक्यम्

Upasya /Upaasyah/ that which is the object of upasana, namely God. उपास्यः

Upastha /Upasthah/ genital organ; see Devata; see Karmendriya. उपस्थः

Upasthana /Upa-sthaana/ being close to. उपस्थान

Upavana /Upavanam/ a grove of trees, a small wood. उपवनम्

Upavasa /Upavaasah/ to reside in close proximity to the self; a fasting day; a day when limited food is consumed making the body lighter to benefit from the effects of lunar positions like

amavasya, ekadashi, poornima, etc., while performing sadhana; see Jyotish; see Tapas. उपवासः

Upavasati /Upa-vasatih/ a preparation day before the start of a yajna when a fast is observed. It is believed that one lives with the devatas overnight at the house of the yajaman; staying near or dwelling with. उपवसतिः

Upaveda /Upavedah/ class of writings subordinate to the Vedas. There are four Upavedas, one attached to each Veda: 1. *Ayurveda* belongs to *Rigveda* 2. *Dhanurveda* to *Yajurveda* 3. *Gandharva Veda* to *Sama Veda* and 4. *Sthapatya Shastra Veda* to *Atharva Veda*. उपवेदः

Upavishta /Upavishtah/ seated, sitting. उपविष्टः

Upavita /Upaveetam/ cloth or thread given to an initiate during upanayanam. उपवीतम्



Upaya /Upaayah/ approach, means, plan, stratagem, an expedient remedy; beginning, commencement; effort, exertion; means of success against an enemy; there are four main upaya sadhanas in tantra, viz. anavopaya, shaktopaya, shambhavopaya, anupaya (although anupaya requires no means or effort). उपायः

Upaya Pratyaya /Upaaya Pratyayah/ the mastery of the

individual mind by universal consciousness obtained through the highest practice of asamprajnata samadhi. उपाय प्रत्ययः

Upeksha /Upekshaa/ overlooking, disregard, neglect; indifference; contempt, disdain; a self-examination to find out how one would have behaved in difficult circumstances, and how far one is responsible for the state of others and for keeping them on the right path. उपेक्षा

Urdhva /Oordhvam/ erect, upright; rising or tending upwards; raised, elevated, above; high, superior; upper. ऊर्ध्वम्

Urdhwamukhi /Urdhvamukhee/ facing upwards; moving upwards. उर्ध्वमुखी

Urdhvaretas /Oordhvaretas/ yogi whose seminal energy has been converted and turned upwards into spiritual energy. ऊर्ध्वरेतस्

Urja /Oorjaa/ energy, power. ऊर्जा

Urmi /Oormih/ a wave; an evil; reference is often made to six evils: 1. hunger (ashanaya) 2. thirst (pipasa) 3. old age (jara) 4. death (mara) 5. grief (shoka) 6. delusion or loss of consciousness (moha); see Shadurmi. ऊर्मिः

Urvi /Urvee/ Earth; literally 'the wide one'. उर्वी



Usha /Ushaa/ dawn, daybreak, morning light; morning light

personified as the goddess of dawn; wife of the grandson of Krishna, Anirudha. उषा

Usha Pan /Ushaa Paana/ drinking water through the nose, a traditional form of cold water neti; drinking water in the morning as soon as one gets up after cleaning the teeth, a hatha yogic treatment against constipation. उषा पान

Ushna /Ushnam/heat. उष्णम्

Ushtra /Ushtrah/ camel; buffalo; bull with a hump. उष्ट्रः



Uta a particle expressing doubt, uncertainty or guesswork; association, connection; alternative; interrogation. उत

Utkantha /Utkanthah/ literally 'having the neck uplifted', hence being prepared, ready, on the point of doing anything. उत्कण्ठः

Utkata /Utkatah/ large, spacious; powerful, mighty; abounding in, richly endowed with; drunk, mad, furious, fierce. उत्कटः

Utpatti /Utpattih/ origin, creation. उत्पत्तिः

Utpattinasha /Utpatti-naashah/ beginning and end, or creation and destruction. उत्पत्तिनाशः

Utsaha /Utsaahah/ effort, exertion; energy; inclination, desire; perseverance; one of the three shaktis or powers of a ruler (the other two being mantra and prabhava); power, ability;

firmness, fortitude, strength.

उत्साहः

Utsava /Utsavah/ festival, holiday; joy, pleasure. उत्सवः

Uttama /Uttamah/ highest, best; principal; excellent. उत्तमः

Uttama Kotyadhihari /Uttama Kotyaadhikaaree/ (Uttama Koti-adhikaaree); highest category of student; qualified person of the first degree. उत्तम कोट्याधिकारी

Uttama Rahasya /Uttama Rahasyam/ highest secret. उत्तम रहस्यम्

Uttana /Uttaanam/ stretched out, expanded, dilated; lying on the back with the face upwards; open, unreserved, candid, frank-minded. उत्तानम्

Uttara future time, futurity; name of Vishnu; name of Shiva; name of a son of Virata; being or produced in the north, northern; upper, higher; left; superior, chief, excellent; later, latter, following; an answer, reply; (in law) defence, rejoinder; the last part or following member of a compound; conclusion. उत्तर

Uttara /Uttaraa/ the north; a lunar mansion; name of the daughter of Virata and wife of Abhimanyu; see Abhimanyu. उत्तरा

Uttarkashi /Uttara-kaashee/ literally 'the high Kashi'; a pilgrimage town in the Himalayas, enroute to Badrinath; see Kashi. उत्तरकाशी

Uttara Mimamsa /Uttara Meemaamsaa/ literally a post-enquiry. That part of vedantic philosophy in which an enquiry is made into the nature of Brahma;

one of the six principal systems of Indian philosophy (darshanas), also called Vedanta; also known as jnanakanda; see Mimamsa; see Shaddarshana; see Vedanta. उत्तर मीमांसा

Uttarayana /Uttaraayanam/ summer solstice; 'northern path' of the sun which takes six months of the solar year starting from Makar Sankranti. The belief that people dying during uttarayana shall attain moksha caused Bhishma Pitamaha to wait many weeks before dying though he lay on a bed of arrows. "Departing then, people who know Brahman go to Brahman and are freed from the cycle of life and death" is a famous saying of the *Bhagavad Gita*; one of the two prescribed paths of meditation; path of light; see Bhishma; see Dakshinayana; see Makar Sankranti. उत्तरायणम्

Uttara Vedi /Uttaraa Vedit/ the fire place where all major sacrifices of a big yajna are made, so-called as it is placed in the north of the yajnasala. उत्तरा वेदिः

Utthana /Utthaanam/ the act of rising, standing or getting up; rising (as of luminaries); origin; effort, exertion, activity; joy, pleasure. उत्थानम्

Uvacha /Uvaacha/ spoke (to speak). उवाच



V

Pronunciation

व् v – as in vice

Vach, Vak /Vaach, Vaak/ word, sound; talk, language; organ of speech; speech, voice; assertion, statement; phrase, proverb, expression, saying; name of Saraswati, the goddess of speech. वाच्, वाक्

Vachaka /Vaachakah/ speaking, declaring, explaining; expressing, signifying, denoting directly; verbal. वाचकः

Vacharambhana

/Vaachaarambhanam/ ornament of speech; existing in speech only; not real; not the essence, e.g. with a mud-pot, the mud is the truth and the pot is only an ornate expression, or with golden jewellery, the gold is the reality and the ornament is only an expression. वाचारम्भणम्

Vagdevi /Vaagdevee/ (Vaak-devee) goddess of speech and learning; consort of Lord Brahma; see Saraswati; see Vak. वाग्देवी

Vagala /Vagalaa/ one of the ten great goddesses, she blocks or obstructs and is also known as Bagalamukhi. वगला

Vahni /Vahnih/ fire; see Devata. वह्निः

Vahnisar Kriya /Vahnisaara

Kriyaa/ practice which stimulates the digestive fire responsible for the assimilation of food; see Agnisara Kriya. वह्निसार क्रिया

Vaigunya absence of qualities or attributes; absence of good qualities; difference of properties, diversity, contrariety; inferiority, lowness; defect, fault, imperfection. वैगुण्य

Vaikarika /Vaikaarika/ relating to modification, modifying, modified. वैकारिक

Vaikriti /Vaikritih/ modification. वैकृतिः

Vaikhari /Vaikharee/ audible speech or sound; one of the stages of nada yoga; one of the ways of practising mantra japa; that sound which is produced by the striking or friction of two things, e.g. speech or music produced by playing instruments; see Nada Yoga. वैखरी

Vaikhari Japa /Vaikharee Japah/ articulate or loud repetition of a mantra. वैखरी जपः

Vaikuntha /Vaikunthah/ epithet of Vishnu; epithet of Indra; heaven. वैकुण्ठः

Vaira /Vairah/ enmity. वैरः

Vaira Bhava /Vaira Bhaavah/

the feeling of enmity (having the feeling of enmity towards the Lord to the extent that one thinks continuously of Him can lead to emancipation according to some devotional accounts); see

Bhakti; see Ramacharitamanaśa; see Valmiki. वैर भावः

Vairagi /Vairāgee/ sannyasins of the Vaishnava Ramanuja Sampradaya; those not attached to the sensory material world; sect of renunciates who have transcended matter; see Ramanuja. वैरागी

Vairagika /Vairāgikah/ an ascetic who has subdued all the passions and desires. वैरागिकः

Vairagya /Vairāgyam/ non-attachment, dispassion, detachment from the world and its cause; it is spoken of as lower (apara), when it denotes detachment from the objects of pleasure, and higher (para), when referring to a cleansing detachment from the gunas or nature (prakṛiti) due to the attraction to puruṣa; see Adhimatra Vairagya; see Para Vairagya; see Sadhana Chatushtaya; see Vashikara; see Viveka. वैराग्यम्

Vairagya Bhava /Vairāgya Bhaavah/ the state of non-attachment, detachment from the world and its cause. वैराग्य भावः

Vairagya Dharma /Vairāgya Dharmah/ the inclination born of dispassion, which arises at a young age. वैराग्य धर्मः

Vairagya Sannyasa /Vairāgya Sannyasaṣah/ one of the stages of sannyasa, where one is detached and indifferent to worldly pleasure from an early age; see Sannyasa Ashrama. वैराग्य संन्यासः

Vaishakha /Vaishaakhah/ churning stick; second lunar month according to the Hindu almanac,

corresponding to April/May; see Masa; see Ritu; see Vasanta. वैशाखः

Vaishamyavastha /Vaishamya-avasthaa/ the state wherein the equilibrium of the three gunas of prakṛiti is disturbed, leading to creation or manifestation; a state opposite to the state of equilibrium of the three gunas; see Prakṛiti; see Samyavastha; see Vikṛiti. वैशम्यावस्था

Vaisheshika /Vaisheshikaa/ a treatise by the sage Kanada on the subtle, causal and atomic principles in relation to the five elements; one of the six principal systems of Indian philosophy (darśhanas); see Samavaya; see Shaddarshana; see Triyanuka. वैशेषिका

Vaishishtya /Vaishishtyam/ distinction, difference; peculiarity, speciality, particularity; excellence; possessing or endowed with some characteristic attribute. वैशिष्ट्यम्

Vaishnava /Vaishnavah/ those who worship Vishnu in the form of Rama, Krishna, Narayana etc.; the sect that reveres incarnations of Vishnu as the supreme reality, and who worship God in his supreme form; see Panchaupasaka; see Panchaupasana. वैष्णवः

Vaishnavachara

/Vaishnavacharah/ (Vaishnava-aacharah) following the conduct of Narayana (Vishnu) symbolizing purity and bhakti; in tantra, the second of the codes of conduct in which purification through yama and niyama, pratyahara and bhakti are sadhanas transforming the mind and emotions to

harmonize life on earth, bestow faith and connect with spiritual understanding; see Navada Bhakti ; see Nava Achara; see Shraddha; see Tantra. वैष्णवाचारः

Vaishnavashastra /Vaishnava-shaastra/ the scriptures concerned with Vishnu. वैष्णवशास्त्र

Vaishnav Devi /Vaishnav Devei/ a devi associated with Vishnu; an ancient place of pilgrimage in Kashmir, northern India. वैष्णौ देवी

Vaishnavi /Vaishnavee/ the shakti or the divine power of Vishnu. वैष्णवी

Vaishvanara /Vaishvaanarah/ the seer who observes the manifest universe or the external, waking consciousness (jagrat), the first state of consciousness discussed in *Mandukya Upanishad* as relating to the 'A' of Aum; a name according to Vedanta philosophy for an individual in the gross (waking) state, where reality appears through the veil of an individual gross body; epithet of fire, fire of digestion (in the stomach), the god of fire; general consciousness (in Vedanta philosophy); the sum total of created beings; Brahman in the form of the universe (Viratpurusha); the supreme being; see Jagrita. वैश्वानरः

Vaishvanara Vidya /Vaishvaanara Vidyaa/ the process of meditation on Brahma, taking the digestive fire as the symbol; method of meditation on the manifest universe (virat) as a form of the divine. वैश्वानर विद्या

Vaishvasika /Vaishvaasikah/ trusty, confidential. वैश्वसिकः

Vaishya /Vaishyah/ one of the four divisions of the caste system (varnas) in India, those who specialize in trade or undertake the responsibility of caring for society; see Varna. वैश्यः

Vaitrini /Vaitarinee/ name for the narrow river of ether or space (akasha) which is the borderline between embodied and disembodied life, according to the Hindus. It is also known as Chinavat bridge by the Parsis, and Sirat by the Muslims. After death one must cross it. वैतरिणी

Vaiyaktika /Vaiyaktikam/ personality. वैयक्तिकम्

Vaiyaktika Sarvamedha

/Vaiyaktika Sarva-medhah/ total surrender of one's personality. वैयक्तिक सर्वमेधः

Vajasaneyin /Vaajasaneyin/ name of sage Yajnavalkya, author and founder of the white (shukla) *Yajurveda*; follower of the *Shukla Yajurveda*; one belonging to the sect of the Vajasaneyins. वाजसनेयिन्

Vajikaranatantram /Vaajeeakaranatantram/ treatment increasing generative power and correcting disorders; one of the eight parts of Ayurveda; see Ayurveda. वाजीकरणतन्त्रम्

Vajra /Vajram/ thunderbolt, Indra's weapon; diamond. वज्रम्



Vajra Nadi /Vajra Naadee/ subtle energy current which connects the flow of sexual energy with the brain and is concerned with the flow of ojas; the least subtle of the three major energy flows within sushumna nadi; see Nadi. वज्र नाडी
Vajroli Mudra /Vajrolee Mudraa/ contraction and release of the urinary passage to stimulate swadhisthana chakra and promote brahmacharya; controlling the emissions during sexual intercourse according to *Hatha Yoga Pradipika*; this mudra vitalizes the mind and the body, generating a lot of energy; see Sahajoli Mudra; see Mudra. वज्रोली मुद्रा

Vak see Vach. वाक्

Vakra crooked, bent, curled; round-about, indirect; dishonest; retrograde (as regards motion). वक्र

Vaktra /Vaktram/ mouth; face; point (of an arrow); spout of a vessel; name of a poetic metre. वक्त्रम्

Vali see Bali. बलि:

Valmika /Valmeekam/ a heap of clay made by white ants (termites). वल्मीकम्

Valmiki /Vaalmeekeh/ name of a gangster who was at first unable to repeat the mantra 'Rama' given by his guru. However he was so earnest in repetition of 'mara', the alternative mantra he was given, that he became a celebrated sage and devotee of Rama. He meditated for so long he became interred in a termite mound. He composed the *Yoga Vashishtha* and was also the author of the first *Ramayana*; see Mara. वाल्मीकि:

Vam bija mantra of the water element and therefore of swadhisthana chakra; see Mahabhuta; see Varunabija. वं, (वम्)

Vama /Vaama/ left side; being or situated on the left side; reverse, contrary, opposite, adverse; lovely, beautiful, charming. वाम

Vamachara, Vamamarga

/Vaamaachaara, Vaamamaargah/ (Vaama-aachaara, Vaama-maargah) the left hand ritual of the tantras, also known as nivritti marga, dealing with introversion and non-indulgence in sensory phenomena. In tantra, it is the fifth of the codes of conduct in which sadhanas are designed to overcome the instincts, exploding and redirecting previously unconscious energies; see Nava Achara; see Panchamakara; see Tantra; see Vritti. वामाचार, वाममार्गः

Vamadeva /Vaama-devah/ name of a form or face of Shiva from which intellect (buddhi), sap (rasanaa), the anus (paayu), juice (rasa) and water (jala), emanate; see Panchabrahmaswaroopaa; see Sadashiva; see Shiva. वामदेवः



Vamana /Vaamanah/ dwarf; pigmy; name of Lord Vishnu in his fifth incarnation when he was born as a dwarf to humble the demon Bali; name of the elephant that

presides over the south; name of the author of the *Kashikavritti*, a commentary on Panini's *Ashtadhyayi* (sutras on Sanskrit grammar); see Avatara; see Bali; see Trivikrama. वामनः

Vamana /Vamanam/ ejecting; vomiting; drawing out; taking or getting out. वमनम्

Vamana Dhauti a form of dhauti, one of the six cleansing techniques of hatha yoga, in which the stomach is cleaned by voluntary vomiting, includes kunjala kriya and vyaghra kriya; see Shatkarma. वमन धौति

Vana /Vanam/ name of one of the ten orders of sannyasins founded by Adi Shankaracharya, whose members originally came from forest regions; see Dashnami Sampradaya. वनम्

Vanaprastha /Vaanaprasthah/ forester; one who retires to the forest. वानप्रस्थः

Vanaprastha Ashrama

/Vaanaprastha Aashramah/ third stage of life, traditionally from 50 to 75 years of age, where one retires from worldly life in order to practise sadhana in relative seclusion; see Ashrama. वानप्रस्थ आश्रमः

Vandana /Vandanaa/ prayer, worship; bowing down before God; living like the being you are worshipping and letting go of your ego; the seventh of the nine steps in some traditions of bhakti; see Navadha Bhakti. वंदना

Vani /Vaaneel/ speech; sound or words; language; see Akshara; see Saraswati; see Vach, Vak. वाणी

Var /Vaara/ solar days of the week; see Panchanga. वार

Varadana /Vara-daanam/ benefaction; the bestowal of a boon. वरदानम्

Varaha /Varaahah/ third incarnation of Lord Vishnu when he came as a boar to rescue the earth which the demon Hiranyaksha had drowned under the ocean. Legend says he dived into the water and raised the earth on his tusks; see Avatara. वराहः



Varanasi /Vaaraanaseel/ holy city connected especially with Lord Shiva, also known as Benares and Kashi. वाराणसी

Varga /Vargah/ a group; a group of letters in the Devanagari alphabet; a group of people in the caste system; class room; see Varna. वर्गः

Varenyam saffron; that which is eulogized. वरेण्यम्

Varenyavat like one who is revered. वरेण्यवत्

Varna /Varnah/ colour of a mantra; colour, hue; paint; complexion, beauty; class of men, tribe, caste (especially applied to the four principal castes); race, kind, species; groups of letters in the Sanskrit alphabet. वर्णः

Varna Ashrama /Varna Aashrama/ the four principal castes (varnas) in India, viz. priest (brahmana), warrior or ruling (kingly) class (kshatriya), merchant (vaishya)

and servant (shudra); the laws of the caste and stage of life; see Ashrama; see Trivarnaka. वर्ण आश्रम **Varnamala** /Varna-maalaa/ the alphabet; sequences of sounds. वर्णमाला

Varsha /Varshaa/ raining, rain, a shower of rain; sprinkling, effusion, throwing down, a shower of anything; seminal effusion. वर्ष

Varsha Ritu /Varshaa Rituh/ the rainy season or monsoon comprised of the two months Shravana and Bhadrapada; see Masa; see Ritu. वर्ष ऋतुः

Vartika /Vaartikaa/ sub-commentary; see Bhashya. वार्त्तिका

Varuna /Varunah/ name of an aditya (usually associated with Mitra); the rain god in later mythology, the regent of the ocean and of the western quarter, represented with a noose in his hand; the ocean; firmament. वरुणः

Varunabija /Varuna-beejam/ literally 'the seed mantra of Varuna', the syllable vam, which is also the bija mantra of the water element and hence swadhisthana chakra. वरुणबीजम्



Vasana /Vaasana/ dwelling, abiding; perfuming, fumigating; infusing; any receptacle, a basket, box, vessel; knowledge. वासन

Vasana /Vaasanaa/ knowledge derived from memory; fancy, ima-

gination, idea; false idea, ignorance; wish, desire, inclination; subtle desire; mental disposition; a tendency created in a person by performing an action or by enjoyment, which then induces the person to repeat the action or to seek a repetition of the enjoyment; subtle impressions acting like seeds in the mind capable of germinating or developing into action; the cause of birth and experience in general; the impression of action that remains unconsciously in the mind; desires that are the driving force behind every thought and action in life; passion. वासना

Vasanakshaya /Vaasanaa-kshayah/ annihilation of subtle desire. वासनाक्षयः

Vasanarahita /Vaasanaa-rahitah/ without subtle desires. वासनारहितः

Vasanatyaga /Vaasanaa-tyaagah/ renunciation of subtle desires. वासनात्यागः

Vasanta Ritu /Vasanta Rituh/ the spring; vernal season comprised of the two months Chaitra and Vaishakha; spring personified as a deity and regarded as a companion of the god of erotic love (Kamadeva); see Masa; see Ritu. वसन्त ऋतुः

Vasati dwelling, residing, abiding; house, residence, habitation; receptacle, reservoir; the time when one halts or stays to rest. वसति

Vasha /Vasham/ wish, desire, will; power, influence, authority; control, mastery; independence. वशम्

Vashikara /Vasheekaarah/ control; highest state of lower vairagya,

where there is non-attachment to pleasures of the past, present or to those merely heard of, according to Patanjali's *Yoga Sutras*. वशीकारः

Vashitva control; empowerment; see Kamavashitva. वशित्व

Vashitva Siddhi /Vashitva

Siddhi/ one of the eight major siddhis; a power by which the yogi attains the capacity to control anything or everything; to control one's own passions and emotions; to tame wild animals; to make anyone obey one's orders or wishes, to control the elements; the power to fascinate and control any living being and make them obedient; to empower someone; see Siddhi. वशित्व सिद्धिः

Vashat an alternate pronunciation of Vaushat; see Vaushat. वषट्

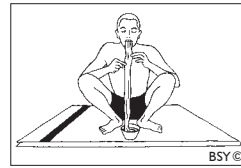
Vashishtha /Vashishthah/ a brahmin who was a celebrated sage or seer (brahmarishi), the family priest of the solar race of kings and the guru of Shree Rama as recorded in the *Yoga Vashishtha* and several vedic hymns, particularly the seventh mandala of the *Rigveda*. He was a typical representative of brahmanic dignity and power and is one of the seven sages who are identified with the stars of the Great Bear. The rivalry between him and the royal sage (rajarsi) Vishvamitra forms the subject of many legends; see Nandini. वशिष्ठः

Vastra /Vastram/ cloth, garment. वस्त्रम्

Vastra Arpana /Vastra Aarpanam/ offering and dressing the deity

in new clothes, symbolising the clothing of transcendental or supreme knowledge, necessary to live in this world with purity; see Shodashopachara Puja. वस्त्र आर्पणम्

Vastra Dhauti /Vastra Dhautih/ technique of dhauti, one of the six cleansing practices of hatha yoga (shatkarma) in which the stomach and oesophagus are cleansed with a long strip of cloth; see Shatkarma. वस्त्र धौतिः



Vastu /Vaastuh/ the god of the residence. वास्तुः

Vastu Shastra /Vaastu Shaastrah/ the science of natural, congenial arrangement of objects in one's surroundings; natural human expression in personality. वास्तु शास्त्रः

Vasu /Vaasu/ the soul; the soul of the universe; supreme being; name of Vishnu; the name of Narayana; etymologically the term means a god who abides in all things and in whom all things abide. वासु

Vasudeva /Vaasudevah/ any descendant of Vasudeva, particularly Krishna. वासुदेवः

Vasudeva /Vasudevah/ one of the royal family of Mathura, husband of Dewaki and father of Lord Krishna. वासुदेवः

Vasu /Vasu/ group of eight divine beings (devatas) residing on earth: Ap, Dhruva, Soma, Dhar/ Dharma, Anil, Anal, Pratyusha and Abhasa/Prabhasa. वसुः

Vasuki /Vaasukih/ name of a celebrated serpent (Sheshanaga), the king of snakes and said to be a son of Kashyapa. वासुकि:

Vata /Vaatah/ wind, gas; one of the three doshas described in ayurveda; see Dosha. वात:

Vata Nadi /Vaata Naadee/ nadi running along the back of the neck and head into the brain, controlling gas formation and elimination; see Nadi. वात नदी

Vatasara Dhauti /Vaatasara Dhauti/ a technique of dhauti, one of the six cleansing practices of hatha yoga (shatkarma), in which air is swallowed into the stomach and belched out; a system of cleansing with the help of air; see Shatkarma. वातसार धौति

Vatavaran /Vaataavaranam/ atmosphere; surrounding environment; the subtle perception or feeling of a place. वातावरणम्

Vatika /Vaatikaa/ a garden. वाटिका

Vatsalya Bhava /Vaatsalya Bhaavah/ the attitude of parent and child relationship with the Lord; see Bhakti. वात्सल्य भावः

Vaushat the word uttered by the hotra at the end of a mantra, signaling the adhvaryu to drop the next article for sacrifice into the fire; an exclamation of offering to God (similar to Swaha); see Adhvaryu; see Hotra; see Yaga. वैषट्

Vayu /Vaayuh/ god of wind; wind, air; life breath or vital air; used as another name for prana, of which there are five main types, viz. prana, apana, samana, udana and vyana; in Sankhya philosophy

vayu is the second mahabhuta, having the special property of touch; see Devata; see Hanuman; see Pancha Mahabhuta; see Pancha Prana. वायुः

Vayu Bhakshana /Vaayu

Bhakshanam/ literally 'eating air', a means of subsisting without food, a hatha yoga practice. वायु भक्षणम्

Vayu Dharana, Vayavi Dharana

/Vaayu Dhaaranaa, Vaayavee Dhaaranaa/ concentration on a particular vayu (vital air or prana); one of the five modes of concentration in the hatha yoga of *Gheranda Samhita*, involving meditation on awareness of the vayu element, which bestows the siddhi of levitation; see Mudra; see Pancha Mahabhuta. वायु धारणा, वायवी धारणा

Vayu Shuddhi /Vaayu Shuddhih/ purification of air. वायु शुद्धिः

Vayu Tattwa /Vaayu Tattvam/ air element; see Pancha Mahabhuta. वायु तत्त्वम्

Vayviye Dharana /Vaayaveeya Dhaaranaa/ concentration on the air element; one of the five concentration practices described in the *Gheranda Samhita* under the category of mudra. वायवीय धारणा

Veda /Vedah/ knowledge; sacred knowledge; science; the most ancient and authentic scripture of the sanatana dharma composed before 5000 BC, revealed to sages and seers and expressing knowledge of the whole universe. The Vedas are not written by any human (apaurusheya), having been directly revealed by the supreme being (Brahman). They

are what is heard or revealed (shruti), as distinguished from that which is remembered (smriti). The Veda is therefore free from the imperfections to which human productions are subject. As the sounds forming the text of the Veda occur in the same order and are pronounced in the same manner, it is said to be eternal. It teaches who and what Brahman is, and how Brahman should be worshipped. Smritis, Itihasas and Puranas only amplify its teachings; see Aranyaka; see Atharva Veda; see Brahmana; see Rigveda; see Sama Veda; see Samhita; see Trayi; see Upanishad; see Upaveda; see Yajurveda. वेदः

Vedachara /Vedaacharah/ (Veda-aacharah) realizing and living the precepts of the vedic tradition; in tantra, the first of the codes of conduct in which mantra, yajna, worship of the formless Brahman and deities with form, are sadhanas to develop restraint, harmony and detachment. The awareness of dharma and karma, and adoption of the comprehensive vedic lifestyle is designed to harmonize life and lead to spiritual understanding; see Ashrama; see Nava Achara; see Tantra. वेदचारः

Vedanga /Veda-angah/ an auxiliary to the Vedas. The vedangas number six: 1. the science of proper articulation and pronunciation (shiksha) 2. rituals and ceremonies (kalpa) 3. grammar (vyakarana) 4. etymological ex-

planation of different vedic words (nirukta) 5. the science of prosody (chandasa) 6. astronomy (jyotisha). वेदाङ्गः

Vedanta /Vedaantah/ literally 'the last part of the Vedas'; the Upanishads; Vedanta teaches the ultimate aim and scope of the Vedas. It states that there is one eternal principle (Brahman); philosophy of realization of Brahman; the end of perceivable knowledge, where the mind experiences its own limits and one goes beyond them, gaining realization and understanding through that exploration; the school of Hindu thought based primarily on the Upanishads. It upholds the doctrine of either pure non-dualism (Advaita Vedanta) or conditional non-dualism (Vishishtadvaita). Vedanta is also called Uttara Mimamsa; one of the six principal systems of Hindu philosophy (darshanas); see Jnana Bhumi; see Maya; see Prasthanatraya; see Shaddarshana; see Turiya; see Upadhi; see Yoga Vashishtha. वेदान्तः

Vedanta Sutra /Vedaanta

Sootram/ see Brahma Sutra.

वेदान्त सूत्रम्

Vedaswadhya /Veda-svaadhyaayah/ the twelfth of the 16 samskaras or rituals observed in the course of a human life: studying the Vedas and related literature; see Gurukula; see Samskara. वेदस्वाध्यायः

Veda Vyasa /Veda Vyaasah/ see Vyasa. वेद व्यासः

Vedic /Vaidika/ belonging to or presented by the Vedas. वैदिक

Vedana /Vedanam/ feeling, sensation; knowledge; precept in Buddhist terminology. वेदनम्

Vedanashakti /Vedana-shaktih/ power of cognition or sensation. वेदनशक्तिः

Vedi /Vedeeh/ altar; platform; place near the fire pit in a yajna; a place where oblations are offered in a yajna or havan; see Yajna. वेदी:



Veer Bhava see Virabhava. वीर भावः

Veerya see Virya. वीर्यम्

Vibandha /Vibandhah/ constipation; obstruction. विबन्धः

Vibhu /Vibhuh/ glorious; gracious. विभुः

Vibhushana /Vibhooshanam/ a high quality individual (endowed with virtuous ornaments. विभूषणम्

Vibhuti /Vibhootih/ sacred ash; psychic glory and power; manifestation of divine glory and divine power; pervasion; the special forms in which the Lord exhibits himself; the one supreme form revealed in all objects of the senses; might, power, greatness; outer expression of the inner reality; supernatural powers acquired by a yogi in the course of the journey towards perfection through purification of the mind; prosperity, welfare. विभूतिः

Vibhuti Pada /Vibhooti Paadah/ the third part of Patanjali's

Yoga Sutras, dealing with concentration (dharana), meditation (dhyana) and samadhi, their effects, and the powers a yogi comes across in the quest; see Raja Yoga; see Samyama; see Siddhi. विभूति पादः

Vibhutiya /Vibhooti-yogah/ 'yoga of divine glories', the 10th chapter of the *Bhagavad Gita*, in which Arjuna asks to hear of the Lord's essential nature and is told of his glories. विभूतियोगः

Vibodha /Vibodhah/ awakening, becoming conscious, being awake; perceiving, discovering; intelligence. विबोधः

Vibudha /Vibudhah/ a wise or learned person, sage; a god, deity; the moon. विबुधः

Vichakshu /Vichakshuh/ blind, sightless; perplexed; sad. विचक्षुः

Vichalana /Vichalanam/ moving; deviation; unsteadiness; fickleness; conceit. विचलनम्

Vichara /Vichaarah/ thought; a mental perspective; an idea; contemplation; reflection; enquiry into the nature of the self, Brahman or truth; ever-present reflection on the why and wherefore of things; enquiry into the real meaning of the great saying (maha vakya) 'Tat Twam Asi'; contemplation on the real and the unreal. विचारः

Vichara Samadhi /Vichaara Samaadhah/ a form of samadhi with seed (sabija samadhi), which can be experienced in two phases: with reflection (savichara) or without reflection (nirvichara);

see Samprajnata Samadhi. विचार समाधि:

Vichara Samyama /Vichaara Samyamah/ thought control. विचार संयमः

Vichara Shakti /Vichaara Shaktih/ power of enquiry. विचार शक्तिः

Vichchhina /Vichchhinnam/ scattered; one of the four possible states of the kleshas according to Patanjali in the *Yoga Sutras*; see Klesha. विच्छिन्नम्

Vichitra /Vichitram/ diversified; various, varied; variegated, spotted, speckled; painted; beautiful, lovely; peculiar. विचित्रम्

Videha /Videhah/ unembodied. विदेहः

Videhamukti /Videha-mukti/ 'freedom from body', a state of realization or liberation (mukti), which is not usually experienced by anyone with sufficient karma to warrant their still inhabiting a body. In exceptional cases videhamukti is a state possible even with a body; see Jivanmukti; see Mukti. विदेहमुक्तिः

Vidhana /Vidhaanam/ arranging, disposing; performing, making, doing, executing; creating; employment, use, application; ruler; precept, sacred injunction; creation. विधानम्

Vidhi /Vidhih/ doing; performance, practice, an act or action; method, manner, way, means, mode; rule, commandment; any precept which enjoins something for the first time; sacred precept or rule, ordinance, injunction, law, a sacred command, religious commandment; an explanatory

statement coupled with legends and illustrations; any religious act or ceremony, a rite; the 'do's' of living; see Nishedha. विधिः

Vidura /Vidurah/ a great devotee of Krishna who was a minister to the Kaurava king, Dhritarashtra; see Mahabharata. विदुरः

Vidya /Vidyaa/ from the root 'vid' or inner knowledge; spiritual knowledge; second of the pancha kalaa. That shakti which becomes the cause of karmas and through which karma is fulfilled; knowledge, learning, lore, science; higher knowledge, right knowledge; a spell, an incantation; the goddess Durga; see Avidya; see Pancha Kalaa. विद्या

Vidyarambha /Vidyarambhah/ (Vidya-aarambhah) literally 'the start of knowledge', a ritual when the parents or the guru first teach the child how to pronounce the letters of the alphabet, usually performed on a day dedicated to the goddess of learning; see Saraswati. विद्यारम्भः



Vidyut lightning; a thunderbolt. विद्युत्

Vidyotana illuminating, irradiating; illustrating, elucidating; splendour. विद्योतनम्

Vidyut Loka /Vidyut Lokah/ a region of lightning. विद्युत् लोकः

Vidyut Mandala /Vidyut Mandalah/ visualization of lightning within

Vighna to Vijnana

the white light at ajna chakra (prakash mandala). विद्युत् मण्डलः

Vighna /Vighnam/ an obstacle, impediment, hindrance; interruption; difficulty, trouble. विघ्नम्

Vigraha literally 'to grasp firmly'; identification of oneself with the grasped object; an image which when concentrated upon through mantras or through the devotion and adoration of the worshipper becomes the being itself; see Murti. विग्रह

Vihara /Vihaaram/ monastic centre; relaxed state of awareness; see Matha. विहारम्

Vijatiyabheda /Vijaateeya-bhedah/ the difference between two different species, e.g. the difference between a man and an animal; see Jatyantaraparinama; see Sajatiyabheda. विजातीयभेदः

Vijaya /Vijayah/ victory, conquest; overcoming, vanquishing, defeating; booty; the exclamation of respectful acclaim 'hail!'; a chariot of the gods; name of Arjuna; an epithet of Yama. विजयः

Vijnana /Vijnaanam/ intuitive ability of mind; essential knowledge, higher understanding; knowledge, wisdom; the principle of pure intelligence; understanding; discrimination, discernment; secular knowledge of the self; worldly or profane knowledge derived from worldly experience; science. विज्ञानम्

Vijnana Bhairava /Vijnaana Bhairavah/ state of consciousness where one achieves union with the cosmic consciousness; state where special and sacred know-

ledge begins to flow freely and spontaneously into the individual consciousness. विज्ञान भैरवः

Vijnana Bhairava Tantra

/Vijnaana Bhairava Tantram/ a text on the essence of yoga as described in the manifold Tantras; a text illuminating the yogachara path of practice but also including elements from the other branches of tantra; see Nava Achara. विज्ञान भैरव तंत्रम्

Vijnanaghana Atman /Vijnaana-ghana Aatman/ literally, 'cloud of spiritual knowledge'; the all-pervading mass of wisdom; abode of knowledge; a person who has a plentiful sufficiency of knowledge; the atma which is the abode of pure knowledge. विज्ञानघन आत्मन्

Vijnanamatrika /Vijnaana-maatrikam/ an epithet of Buddha. विज्ञानमातृकम्

Vijnanamaya Kosha /Vijnaana-maya Koshah/ astral or psychic (higher mental) sheath or body (kosha); one of the sheaths of the soul, consisting of the principle of intellect or buddhi, the subtler level of our own existence with its vision, intuition, wisdom and power of understanding; the covering of the self which is made of knowledge; see Lingasharira; see Pancha Kosha. विज्ञानमय कोषः

Vijnana Pada /Vijnaana Paadah/ the theory of knowledge, the doctrine taught by Buddha. विज्ञान पादः

Vijnana Siddhi /Vijnaana Siddhih/ knowledge of the future. विज्ञान सिद्धिः

Vijnana Spandita /Vijnaana Spanditah/ movement of consciousness. विज्ञान स्पन्दितः

Vijnanatma /Vijnaanaatmaa/ (Vijnaana-aatmaa) cognitional or intellectual self; soul. विज्ञानात्मा

Vijnana Yoga /Vijnaana Yogah/ yoga to realize the real nature of maya; scientific enquiry. विज्ञान योगः

Vijnata /Vijnaata/ known, understood, perceived; well-known, celebrated, famous. विज्ञात

Vikalpa /Vikalpah/ fancy, unfounded belief, imagination; oscillation of the mind; doubt, uncertainty, indecision, hesitation; contrivance, art; option, alternative (in grammar); error, mistake, ignorance; one of the five modifications of mind (vrittis) described by the *Yoga Sutras* of Patanjali; see Nirvikalpa Samadhi; see Savikalpa Samadhi; see Vritti. विकल्पः

Vikara /Vikaarah/ modification or change, generally with reference to the modifications of the mind; impurities (in Sankhya philosophy) which are evolved from a previous source or from prakriti. विकारः

Vikarma /Vikarmah/ bad deeds; exoterically, the karma via which one attains lower births such as animals, birds or trees. Esoterically the karma which causes one's consciousness to descend to lower levels in the next birth. विकर्मः

Vikarshana Shakti /Vikarshana Shaktih/ power of repulsion. विकर्षण शक्तिः

Vikasa /Vikaasah/ state of expansion, as in the evolution of the world. विकासः

Vikranta /Vikraantah/ stepped or passed beyond; powerful, heroic, valiant; victorious, overpowering. विक्रान्तः

Vikrita /Vikritah/ manipulated; changed, modified; ready or prone to create; made impure. विकृतः

Vikriti /Vikritih/ change; products derived from prakriti, viz. the universal intellect (mahat or buddhi), the ego principle (ahamkara), mind (manas), the five organs of perception (jnanendriyas), the five organs of action (karmendriyas), the five subtle elements (tanmatras) and the five elements (mahabhutas); modification (of mind, purpose, form, etc.); unnatural circumstance; see Prakriti. विकृतिः

Vikriya /Vikriyaa/ change, modification, alteration; agitation, perturbation, excitement; passion; anger, wrath, displeasure. विक्रिया

Vikshepa /Vikshepah/ dissipation; throwing away, throwing asunder, scattering about, casting; discharging; waving, moving about, shaking; the tossing of the mind which obstructs concentration. विक्षेपः

Vikshepa Shakti /Vikshepa Shaktih/ the power of maya that projects the universe and causes movement and superimposition; see Avarana Shakti; see Maya. विक्षेप शक्तिः

Vikshipta /Vikshiptah/ an oscillating state of mind between one-

Viloma to Viparita

pointedness and dissipation, the third of the five states of mind. The mind is capable of a sattwic flow of concentration, but this is interrupted by distractions born of rajas. The stage when the mind is fit for yoga; see Manas. विक्षिप्तः

Viloma /Vilomah/ inverted, inverse, contrary, opposite; produced in the reverse order; backward, against the hair, against the grain, against the natural order of things. विलोमः

Viloma Pranayama /Viloma Praanaayaamah/ technique to interrupt the natural flow of inhalation or exhalation: the inhalation or exhalation is not one continuous process, but is done gradually with several pauses. विलोम प्राणायामः

Vimala /Vimalah/ full of purity, i.e. absence of duality or subject/object. विमलः

Vimarsha /Vimarshah/ dissatisfaction, displeasure, impatience; term for the counterpart of 'prakasha' in Kashmir Shaivism; the aspect of prakasha by which it knows itself; the inner nature (swabhava) of Shiva, the self-consciousness of the supreme; another name for the shakti aspect leading to the world process; see Kashmir Shaivism. विमर्शः

Vinashi /Vinaashee/ perishable. विनाशी

Vinayaka /Vinaayakah/ literally 'remover of obstacles', another name of Ganesha. विनायकः

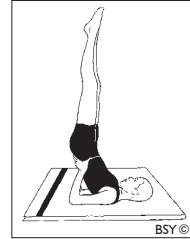
Viniyoga /Viniyogah/ application. विनियोगः

Vipaka /Vipaakah/ ripening, ripeness, development; consequence, fruit, result, the result of actions either in this or in former births; difficulty; cooking; dressing; digestion. विपाकः

Viparita /Vipareetam/ inverted, reversed, contrary, opposite; false, untrue; disagreeable; inauspicious. विपरीतम्

Viparita Bhavana /Vipareeta Bhaavanaa/ wrong conception, such as conceiving the body as the self; perverted understanding or imagination. विपरीत भावना

Viparitakarani Mudra /Vipareetakaranee Mudraa/ inverted psychic attitude, which changes the sexual energy into ojas shakti; acting in a contrary manner; see Mudra. विपरीतकरणी मुद्रा



Viparitata /Vipareetataa/ dissimilarity in objects; reversion. विपरीतता

Viparyaya /Viparyayah/ contrariety, reverse, inversion; change; absence or non-existence; loss of consciousness; complete destruction; error, mistake; distraction of mind; wrong knowledge, wrong cognition; one of the five modifications of mind (vrittis) described by Patanjali's *Yoga Sutras*; see Vritti. विपर्ययः

Vipralaya /Vipralayah/ complete destruction or dissolution, annihilation. विप्रलयः

Viprayoga /Viprayogah/ disunion, separation, dissociation, especially separation of lovers. विप्रयोगः

Vira /Veerah/ man; hero; son; male animal; courageous. वीरः

Virabhava /Veera-bhaavah/ warrior personality; heroic and dynamic nature; in tantra, the three relevant codes of conduct for people of this rajasic disposition are dakshinachara, vamachara and aghorachara; see Nava Achara. वीरभावः

Virachara /Veeraachaarah/ (Veera-aachaarah) tantric course of discipline for the heroic type of devotees. The dakshinachara, vamachara and aghorachara sadhanas apply specifically; see Nava Achara. वीराचारः

Virya /Veeryam/ potency; power; virility; creative strength; the result of mastering brahmacharya according to Patanjali's *Yoga Sutra*. वीर्यम्

Viryavat /Veeryavat/ strong, vigorous; efficacious. वीर्यवत्

Viraja /Virajah/ literally 'free from passion (rajas)'; renunciation; a river which has to be crossed before the world of Brahma can be reached and which only eminent and saintly people devoid of passions and desires can cross; see Sthitaprajna. विरजः

Virajahoma /Virajaa-homah/ offering oblations to the fire; a ritual performed during the initiation of sannyasa. विरजाहोमः

Virakti /Viraktih/ non-attachment; disinterest, indifference. विरक्तिः

Virat /Viraata/ literally 'enormous'; the sum total of the entire manifest universe; macrocosm; the physical world that we perceive; the Lord in the form of the manifest universe. विराट्

Viratpurusha /Viraat-purushah/ the entity presiding over the universe; the cosmic or universal aspect of the deity; the cosmic person who lives in Kaala Chakra, beyond laya; see Vaishvanara. विराट्पुरुषः

Virochana /Virochanah/ sun; moon; fire; name of the demon king of Patalam, son of Prahlada and father of Bali; see Trivikrama. विरोचनः

Visarga /Visargah/ in the Devanagari script used for Sanskrit, it is half of the 'ha' sound and is represented by 'ः'; emission, pouring out, flow; to donate; creation; dismissal, release; liberation, final emancipation; end, dissolution; a name of Lord Shiva. विसर्गः

Visarjana /Visarjanam/ final act of worship where a murti is immersed in water. विसर्जनम्

Visha /Visham/ poisonous element; see Amrit; see Vishuddhi Chakra. विषम्

Vishad /Vishaadah/ unhappiness, dejection, despair. विषादः

Vishala /Vishaalah/ spacious, large; eminent. विशालः

Vishama /Vishamah/ uneven; rough, rugged; irregular, unequal; difficult, hard to understand, mysterious; dangerous, fearful. विषमः

Vishama Vritti /Vishama Vrittih/ uneven or vehement movement (of thoughts in the mind, or breathing). विषम वृत्तिः

Vishama Vritti Pranayama

/Vishama Vritti Praanaayaamah/ so called because the same length of time for inhalation, retention and exhalation is not maintained. This leads to interruption of rhythm and the difference in ratio creates difficulty and danger for the student. विषम वृत्ति प्राणायामः

Vishaya /Vishayah/ object of sense.

There are five gross types corresponding to representations of the tanmatras: 1. sound (shabda) 2. touch (sparsha) 3. form (rupa) 4. taste (rasa) 5. smell (gandha). These are projected or grasped by the five organs of sense, viz. ears, skin, eyes, tongue and nose respectively; a worldly object or concern, an affair, a transaction; the pleasures of worldly or sensual enjoyments; an object, a thing, matter; topic, subject; see Tanmatra. विषयः

Vaishayika /Vaishayikah/ relating to an object of sense, sensual, carnal. वैषयिकः

Vishayabhoga /Vishaya-bhogah/ sensorial enjoyment. विषयभोगः

Vishayachaitanya /Vishaya-chaitanyam/ consciousness as object; the object known; the consciousness determined by the object cognized. विषयचैतन्यम्

Vishayakara /Vishayaakaarah/ (Vishaya-aakaarah) the form of the objects perceived; condition of the mind in perception. विषयाकारः

Vishayasamsara /Vishaya-samsarah/ objective or sensorial world, the world of the senses; see Samsara; see Viraja. विषयसंसारः

Vishayavritti /Vishaya-vrittih/ thought of objects of the senses; see Vritti. विषयवृत्तिः

Vishayavritti Pravaha /Vishaya-vritti Pravaahah/ the continuous thought current on worldly objects; the flow of objective thinking. विषयवृत्ति प्रवाहः

Vishayin sensual, carnal; man of the world; worldly thinking; the god of love; a sensualist. विषयिन्

Vishesha /Visheshah/ speciality; peculiar; characteristic difference. विशेषः

Visheshaguna /Visheshah-gunah/ special quality. विशेषगुणः

Visheshajnana /Visheshajnaanah/ special knowledge of the self as opposed to the knowledge of phenomenal science; special knowledge; detailed knowledge. विशेषज्ञानम्

Visheshana /Visheshanam/ attribute, property; an invariable and distinguishing attribute; specification; an adjective. विशेषणम्

Vishishta /Vishishtah/ distinguished; distinct, particular, special, peculiar; characterized by, endowed with, possessed of, having; superior, best (of all), eminent, excellent. विशिष्टः

Vishishta Advaita /Vishishta Advaitam/ Ramanuja's philosophy of qualified monism which opposes Adi Shankaracharya's philosophy of Advaita Vedanta or monism; an offshoot of Advaita Vedanta; the doc-

trine of conditioned non-dualism held by the Vedantic school, upholding that the one actually becomes many; a doctrine of Ramanuja which regards Brahman and prakriti as identical and real identities. विशिष्ट अद्वैतम्

Vishishtadvaitavada

/Vishishta-advaita-vaadah/ the doctrine of Vishishta Advaita. विशिष्टाद्वैतवादः

Vishkambha /Vishkambhah/ obstruction; width; interlude. विष्कम्भः

Vishnu /Vishnuh/ vedic deity; preserver of the universe; supreme consciousness; the second deity of the Hindu trinity, entrusted with the preservation of the world, a duty which obliges him to appear in several incarnations; deity often associated with water; name of Agni; see Anantapadmanabha; see Avatara; see Narayana; see Vaishnava. विष्णुः



Vishnu Granthi /Vishnu Granthih/ psychic knot or block particularly related to manipura, anahata and vishuddhi chakras, symbolizing the bondage of personal and emotional attachment; see Granthi. विष्णु ग्रन्थिः

Vishnu Maya /Vishnu Maayaa/ illusion wielded by the supreme being so that the unreal seems

real; the illusory form of Lord Vishnu, usually conceived of as a female deity who makes the universe appear as real. विष्णु माया **Vishnu Purana** /Vishnu Puraanam/ name of one of the most celebrated of the 18 Puranas; see Puranam. विष्णु पुराणम्

Vishnu Smriti /Vishnu Smritih/ scriptures about Lord Vishnu; remembrance of Lord Vishnu. विष्णु स्मृतिः

Vishnu Taila /Vishnu Tailam/ a kind of medical oil. विष्णु तैलम्

Vishuddha purified, cleansed; sanctified. विशुद्ध

Vishuddhatman

/Vishuddhaatman/ (Vishuddha-aatman) cleansed, purified, spotless. विशुद्धात्मन्

Vishuddhi /Vishuddhih/ purification, sanctification; purity, complete purity; correctness, accuracy; rectification, removal of error. विशुद्धिः



Vishuddhi Chakra /Vishuddhi Chakram/ literally 'centre of purification', the psychic/pranic centre located at the level of the throat pit or the thyroid gland and associated with the cervical and laryngeal plexus at the base of the throat. It is the psychic centre particularly connected with purification and communication; see Chakra;

see Ham; see Shuddhi. विशुद्धि चक्रम्

Vishuddhi Marga /Vishuddhi Maargah/ a Buddhist treatise about yoga. विशुद्धि मार्गः

Vishva /Vishvam/ cosmos, universe, the whole world; name of the jiva in the waking state; every, everyone; eternal; all, whole, entire; universal; see Vaishvanara. विश्वम्

Vishvadeva /Vishva-devaah/ gods of the universe; class of divine beings operating as mediums in funeral ceremonies between the granter and the grantee of the oblations. विश्वदेवाः

Vishvadarini /Vishva-dhaarinee/ the planet Earth. विश्वधारिणी

Vishvaguru /Vishva-guruh/ guru of the universe. विश्वगुरुः

Vishvakarma /Vishva-karmah/ name of the architect and engineer of the gods; epithet of the sun. विश्वकर्मः

Vishvakarma Puja

/Vishvakarmaa Poojaa/ ritual worship to bless tools and machines. विश्वकर्मा पूजा

Vishvamitra /Vishvaa-mitrah/ literally 'friend of the world' or 'friend of the universe'; name of a celebrated sage or patriarch of mankind. He was a member of the warrior caste (kshatriya), who by his piety and asceticism raised himself to priestly (brahmana) status. During his arduous penance, the heavenly nymph Menaka seduced him and conceived Shakuntala, the heroine of Kalidasa's famous drama. As a raja rishi he asked

king Dasharatha to let him take the young brothers, Rama and Lakshman to kill the demons that were disturbing his yajnas. On the return journey they visited king Janaka's city, where Sri Rama met and married the king's daughter Sita; see Nandini. विश्वामित्रः

Vishvarupa /Vishva-roopam/ cosmic form; omnipresent, existing everywhere; many-coloured; various; creating all forms. विश्वरूपम्

Vishvarupadarshanayoga

/Vishva-roopa-darshana-yogah/ 'yoga of the vision of the cosmic form', the 11th chapter of the *Bhagavad Gita*, in which Arjuna is overwhelmed by darshan (seeing the reality) of the Lord and begs to see him again in the form of his friend, Krishna avatara; see Jnana Chakshu. विश्वरूपदर्शनयोगः



Vishvataijasaprajna /Vishva-taijasa-praajnah/ a being (jiva) in the waking, dreaming and deep sleep states of consciousness respectively, in the individual aspect; see Aum. विश्वतैजसप्राज्ञः

Vishvayogi /Vishva-yogee/ epithet of Brahma or Vishnu. विश्वयोगी

Vishvasa /Vishvaasah/ trust, confidence, faith, reliance; a secret, confidential communication. विश्वासः

Vishvasin /Vishvaasin/ trustworthy. विश्वासिन्

Vishwa see Vishva. विश्वम्
Vishwamitra see Vishvamitra. विश्वामित्रः
Vismriti /Vismritih/ loss of memory, forgetfulness. विस्मृतिः
Vistara /Vistaara/ expansion; seat, stool, chair; layer, bed or handful of kusha grass; seat of the presiding priest (brahma) at a sacrifice. विस्तार
Vitala /Vitalam/ second centre of the instinctive or animal body below mooladhara chakra; see Patalam. वितलम्
Vitarka /Vitarkah/ reasoning, argument, inference; fancy, thought; guess, conjecture. वितर्कः
Vitarka Samadhi /Vitarka Samaadhi/ a type of samadhi with seed (sabija samadhi) which can be experienced in two phases: savitarka (with reasoning, thoughts, mental vision and awareness of objective events), and nirvitarka (without reasoning, etc.); see Samprajnata Samadhi. वितर्क समाधिः
Vitarka Vritti /Vitarka Vritih/ mental waves existing as a part of the human personality and destructive to that personality. Such waves, which comprise a person's demonic nature, give rise to all illogical and destructive thinking, but are controlled by yama and niyama. वितर्क वृत्तिः
Vitteshana /Vitteshanaa/ (Vitteshanaa) the desire for money, material possessions or security; see Eshana Traya. वित्तेशणा
Vivaha /Vivaahah/ marriage ceremony. विवाहः
Vivarta illusory appearance; doc-

trine of the non-dualistic school of Vedanta philosophy, explaining creation as only an illusory appearance or manifestation of the absolute Brahman; apparent variation or unreal change; superimposition. विवर्त

Vivarta Srishti /Vivarta Srishtih/ an explanation of creation where the original reality remains what it is and yet apparently brings about the effect (according to the Advaita Vedanta school of thought). विवर्त सृष्टिः

Viveka /Vivekah/ discrimination; right knowledge or understanding; sense of discrimination between the self and the not-self, between the eternal and the transitory, between consciousness and unconsciousness, between prakriti and purusha; judgement; consideration, discussion, investigation; distinction, difference; true knowledge; see Sadhana Chatushtaya. विवेकः

Viveka Buddhi /Viveka Buddhih/ discriminative intellect. विवेक बुद्धिः

Viveka Chudamani /Viveka Choodaamanih/ a book by Adi Shankaracharya with instructions for spiritual progress and self-realization; see Adi Shankaracharya. विवेक चूडामणिः

Viveka Jnana /Viveka Jnaanam/ the faculty of discrimination. विवेक ज्ञानम्

Viveki /Vivekee/ a person with discrimination. विवेकी

Vrata /Vratam/ vow; resolution to carry out a particular vow under strict rules, e.g. in regard to food, sleep, bathing and the like. व्रतम्

Vratadesha /Vrataadeshah/ (Vrata-aadeshah) the eleventh of the 16 samskaras or rituals observed in the course of a human life, a rite performed to enable a child to study the Vedas under the guidance of an able guru. The child stays in the guru's ahram and imbibes the disciplines and directions of the guru; see Gurukula; see Samskara. व्रतादेशः

Vratapati /Vrata-patih/ the lord or master of vrata; an epithet of Surya. व्रतपतिः

Vrata Visarjan /Vrata Visarjanam/ the cessation of observance of a vow on attaining the resolved aim. व्रत विसर्जनम्

Vratya /Vraatya/ unpurified or degraded one. व्रात्य

Vrindavana /Vrindaavanam/ name of a forest near Gokula where Lord Krishna used to play as a child; also called Brindavana. वृन्दावनम्



Vritra /Vritrah/ name of a demon killed by Indra, considered the personification of darkness; cloud; darkness; enemy; sound; mountain; see Indra. वृत्रः

Vritti /Vrittih/ a modification arising in consciousness; circular movement of consciousness; the five mental modifications described in Patanjali's *Yoga Sutras* are: 1. right knowledge

(pramana) 2. wrong knowledge (viparyaya) 3. dream or fancy (vikalpa) 4. sleep (nidra) 5. memory (smriti); being, existence; abiding, remaining; attitude, being in a particular state or condition; action, movement, function; operation of mind; thought waves; the power or force of a word by which it expresses, indicates and suggests a meaning; patterns, circles; a whirlpool; see Chitta Vritti. वृत्तिः

Vritti Jnana /Vritti Jnaanam/ secular science; knowledge obtained through the mind; experience of the world. वृत्ति ज्ञानम्

Vritti Laya /Vritti Layah/ dissolution of the mental modification. वृत्ति लयः

Vritti Sahita associated with thought. वृत्ति सहित

Vritti Vyapti /Vritti Vyaaptih/ the mind assuming the form of objects perceived; pervasion of psyche. वृत्ति व्याप्तिः

Vyabhichara /Vyabhichaarah/ moving from one object to another searching for pleasure; fluctuating and flirting action. व्यभिचारः

Vyadhi /Vyaadhih/ disease, sickness, illness; one of the unavoidable sufferings of life. व्याधिः

Vyaghra /Vyaaghrach/ tiger. व्याघ्रः

Vyaghra Kriya /Vyaaghrach Kriyaa/ a form of dhauti, one of the six cleansing techniques of hatha yoga. The stomach is cleansed by voluntary vomiting using warm saline water, performed on a full stomach; see Shatkarma; see Vamana Dhauti. व्याघ्र क्रिया

Vyahr̥iti /Vyaahr̥itih/ words, speech, utterances; the three words uttered by a brahmin in everyday rituals: bhuh, bhuvah, svah; other triads of sacred words; statement; exclamation; see Saptavyahr̥iti. व्याहृतिः

Vyakara /Vyaakaarah/ transformation. व्याकारः

Vyakarana /Vyaakaranam/ the science of grammar, one of the sciences auxiliary to the Vedas; Sanskrit grammar which gives rules for meaning, usages, etymology and orthography of words; a science dealing with the transformation of words evolved by the grammarian Panini; see Vedanga. व्याकरणम्

Vyakta manifest, seen; manifest universe. व्यक्त

Vyakta Prakriti /Vyakta Prakritih/ manifest nature; see Prakriti. व्यक्त प्रकृतिः

Vyakta Prana /Vyakta Praana/ manifest life force. व्यक्त प्राण

Vyaktitva /Vyaktitvam/ personality. व्यक्तित्वम्

Vyakti Upasana /Vyakti Upaasanaa/ meditation on the manifested God. व्यक्ति उपासना

Vyana Vayu /Vyaana Vaayuh/ one of the five energy fields (prana), the reserve of pranic energy pervading the whole body, it circulates the energy from food and breathing; see Vayu; see Pancha Prana. व्यान वायुः

Vyasa /Vyaasah/ the son of Parashar rishi and Satyavati, a beautiful girl born in a fisherman's family on the sacred Ganga. The honorific 'Veda' was added to his name as he

compiled the ancient mantras of the Vedas in orderly form to ensure the continuation of spiritual knowledge. Rishi Vedavyasa also 'wrote' the *Mahabharata* (which includes the *Bhagavad Gita*), and the *Brahma Sutras*; he was also called Apantaratamas, Badarayana, Krishnadvaipayana and Veda Vyasa and is considered to be an avatara of Lord Vishnu. He is one of the seven deathless ones (chiranjeevi); circumference, round table; see Chiranjeevi; see Krishnadvaipayana; see Puranam; see Satyavati. व्यासः

Vyavahara /Vyavahaarah/ behaviour; worldly activity, relative activity as opposed to absolute being; worldly relation; phenomenal world. व्यवहारः

Vyavaharasapeksha /Vyavahaara-saapeksham/ with a view to the world of appearance or relativity. व्यवहारसापेक्षम्

Vyavahara Sanyam /Vyavahaara Sanyamam/ restraint of behaviour. व्यवहार संयमम्

Vyavaharika /Vyaavahaarikam/ practical, phenomenal, empirical, relative (as opposed to absolute or paramarthika). व्यावहारिकम्

Vyavaharikasatta

/Vyaavahaarika-sattaa/ empirical reality. व्यावहारिकसत्ता

Vyavasaya /Vyavasaayah/ settled concentration and perseverance; application; cultivation. व्यवसायः

Vyavasayatmika

/Vyavasaayaatmikah/ (Vyavasaaya-aatmikah) one with resolution and determination. व्यवसायात्मिकः

Vyayam to Vyoma

Vyayam /Vyaayaamah/ movement ; exercise. व्यायामः

Vyoma space; sky or firmament, ether; another name for akasha; see Pancha Mahabhuta. व्योम

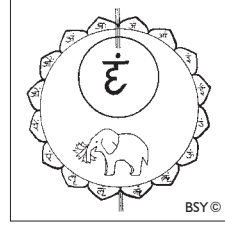
Vyoma Chakra /Vyoma Chakram/ space chakra; another name for vishuddhi chakra; see Vishuddhi Chakra. व्योम चक्रम्

Vyoma Panchaka /Vyoma Panchakam/ five intermediate spaces; five subtle spaces (within consciousness). व्योम पञ्चकम्

Vyoma Panchaka Dharana

/Vyoma Panchaka Dhaaranaa/

techniques of concentration on the five subtle spaces within consciousness; see Gunarahita Akasha; see Maha Akasha; see Param Akasha; see Surya Akasha; see Tattwa Akasha. व्योम पञ्चक धारणा



Y

Pronunciation

य् y – as in yoga

Yachchati /Yachchhati/ to check, curb, restrain, control, subdue, stop, suppress; offer, give, bestow. यच्छति

Yaga /Yaagah/ a yajna in which a hotra employs the word 'vaushat' or 'vashat' while chanting mantras and the adhvaryu says 'yajet' or 'yajati'; see Adhvaryu; see Hotra; see Vaushat. यागः

Yajet a word, or pronunciation of the word, uttered by the adhvaryu in a yaga; see Adhvaryu; see Yaga; see Yajati. यजेत्



Yajna, Yajana /Yajnah, Yajanam/ sacrifice or sacrificial rite; vedic sacrifice; offering oblations to the fire; yajna consists of three syllables, ya, ja and na, which refer to the three processes involved in every act performed and which must be balanced: production (ya), distribution (ja) and assimilation (na); yajna has three components: ritual or worship (puja), association with truth (satsanga) and unconditional giving (dana); see Adhiyajna; see Antaryajna; see

Baliyajna; see Chandi Yajna; see Kalpa; see Pancha Mahayajna; see Purnahuti; see Rajasooya Yajna; see Samhita; see Shrouta Yajna; see Smarta Yajna; see Yaga; see Yajurveda. यज्ञः, यजनम्

Yajaman /Yajamaanah/ one who performs yajna; the master of a sacrifice; person who performs a regular sacrifice and pays for its expenses or who employs a priest or priests to sacrifice on their behalf; host, patron, rich person; head of a family. यजमानः

Yajati to sacrifice, worship with sacrifices; to make an oblation to; to worship, adore, honour, revere; the word uttered by the adhvaryu in a yaga; see Adhvaryu; see Yaga. यजति

Yajna Diksha /Yajna Deekshaa/ admission or initiation to a sacrificial rite; performance of a sacrifice. यज्ञ दीक्षा

Yajnashala /Yajna-shaalaa/ a place where yajna is performed and where the whole architecture is as per *Yajurveda* like the orientation of the vedis, mandapas, dhishnyam, etc.; any compound where there is a permanent arrangement and facility to perform a yajna; see Dhishnyam; see Mandap; see Vedi. यज्ञशाला

Yajnavalkya /Yaajnavalkyah/ a vedic sage who is often referred to in the Vedas and Upanishads, being considered next in importance to Manu. He was the family guru of King Janaka, Sita's father. The *Brihadaranyaka Upanishad* records his debates with the female sage, Gargi, in Janaka's court. He 'authored' the *Shukla Yajurveda* and related the *Ramacharitamanasa* to Rishi Bharadvaja; see Vajasaneyin. यज्ञवल्क्यः

Yajnopavita /Yajnopaveetam/ (Yajna-upaveetam) the sacred thread given during the tenth of the 16 samskaras or rituals observed in the course of a human life. Traditionally this samskara was necessary to obtain the right to participate in a yajna; sacred thread worn by a new initiate into Gayatri mantra; the 10th samskara; offering the deity the sacred thread during tantric ritual. It is then worn by the sadhaka, symbolizing pure and sacred intent; see Samskara; see Shodashopachara Puja; see Upanayanam. यज्ञोपवीतम्

Yaju /Yajuh/ a sacrificial prayer or formula; a verse from the *Yajurveda*; sacrifice, sacrificial rites; act of worship, any pious or devotional act; every householder, but particularly a brahmana, has to perform five such devotional acts every day; name of Agni; name of Vishnu; to honour the gods or to offer oblations or sacrifice in a yajna; see Pancha Mahayajna. यजुः

Yajurveda /Yajurvedah/ (Yajuh-vedah) literally 'knowledge of sacrifice'; the Veda containing all the rituals, mantras, karmas and knowledge of the resulting fruits or effects of karmas (karmaphala) relating to sacrifice. The second of the four principal Vedas, it is a collection of sacred texts in prose relating to sacrifices. The Veda which describes how to perform a yajna, its effect and purpose. The *Yajurveda* consists of the *Krishna Yajurveda* and the *Shukla Yajurveda*; see Adhvaryu; see Brihadaranyaka Upanishad; see Krishna Yajurveda; see Shukla Yajurveda; see Vajasaneyin; see Veda; see Yajna. यजुर्वेदः

Yajus sacrificial prayer or formula; text of the *Yajurveda*, the body of sacred mantras in prose uttered at sacrifices; name of the *Yajurveda*. यजुस्

Yakan, Yakrit the liver. यकन्, यकृत्

Yaksha /Yakshah/ name of a certain type of demi-god described as attendants of Kubera, the god of riches. They are employed in guarding his gardens and treasures; a kind of ghost or spirit; name of the palace of Indra; name of Kubera. यक्षः

Yaksha Prashna /Yaksha Prashnah/ literally 'the (water) spirit's question'; an episode in the epic *Mahabharata* where a yaksha tests the understanding of the Pandava brothers, with the penalty that their not answering the question results in death; a term used to refer to a situation where answering the question

correctly is a matter of life and death. यक्ष प्रश्नः

Yakshna /Yakshnam/ pulmonary disease. यक्षणम्

Yam bija mantra of the air element and therefore of anahata chakra; see Mahabhuta. यं, (यम्)



Yama /Yaamah/ one-eighth part of a day, a period of three hours; a watch. यामः

Yama /Yamah/ self-restraints or rules of conduct which render the emotions tranquil; the first of eight limbs or means of attaining samadhi in the ashtanga yoga of Patanjali's *Yoga Sutras*. The five mentioned by Patanjali are: 1. non-violence (ahimsa) 2. truth (satya) 3. non-stealing (asteya) 4. continence (brahmacharya) 5. non-covetousness (aparigraha); universal moral commandments or ethical disciplines transcending creed, country, age and time; restraint, forbearance, self control; restraining, controlling, any great moral or religious duty or observance; god of death; see Ashtanga Yoga; see Maha Vrata. यमः

Yamala pair or couple; sexual union; intimate union; a name of the consort of Rudra; name of the tantric scriptures (tantra shastra) said to have been revealed by Devi (Shakti) to Shiva; twins. यमल

Yamini /Yaaminee/ night. यामिनी

Yamuna /Yamunaa/ tributary of the river Ganges (Ganga) and a sacred river associated with Lord Krishna; another name for ida nadi; see Triveni. यमुना

Yantra /Yantram/ geometric symbol designed for concentration or meditation in order to unleash the hidden potential within the consciousness; visual form of mantra used for concentration and meditation; astronomical diagram; an amulet; any prop or support; any machine; that which restrains or fastens, a stay, fetter, band, fastening, tie, thong; surgical instrument, especially a blunt instrument. यन्त्रम्

Yashas fame, reputation, glory, renown. यशस्

Yashodhana /Yashodhanah/ one whose wealth or valued treasure is fame, rich in fame, very renowned. यशोधनः

Yashoda /Yashodaa/ name of the wife of Nanda and foster mother of Lord Krishna. यशोदा

Yata held (forth); moderated; governed. यत

Yatana Deha /Yaataana Dehah/ body pain; the body which suffers pain or torture. यातना देहः

Yatamana /Yatamaanah/ one who attempts to keep the mind free from sensual attractions; state of non-attachment; see Vairagya. यतमानः

Yati Dravidian ascetics; earliest sannyasins; one who is self-controlled; to control oneself. यति

Yatna effort, exertion, attempt, endeavour; diligence, perseverance; care, watchfulness, vigi-

Yathartha to Yoga

lance; pains, trouble, labour, difficulty, trial. यत्न

Yatna Deha /Yatna Dehah/ a body which makes effort. यत्न देहः

Yathartha /Yatharthah/ in accordance with reality; real; correct; suitable. यथार्थः

Yathartha Swarupa /Yatharthasvaroopam/ essential nature. यथार्थ स्वरूपम्

Yatra /Yaatraa/ going on a pilgrimage; a journey; going, motion; march of an army, expedition, invasion; kind of dramatic entertainment, festival, fair, festive or solemn occasion; course of time; common practice; livelihood; यात्रा

Yatri /Yaatreesh/ traveller; pilgrim. यात्रीः

Yauvana /Yauvanam/ youthfulness, prime or bloom of youth, puberty; a number of young persons, especially women. यौवनम्

Yoga /Yogah/ the root is yuj, meaning 'to join, to yoke, to concentrate one's attention'; a method of practice leading to conscious union of the human being (atman) with the universal existence or Brahman; practices, philosophy and lifestyle to achieve peace, power and spiritual wisdom as well as perfect health, a sound mind and a balanced personality; methods and practices leading to a state of union between two opposite poles, i.e. individual and universal awareness; union, communion; one of the six main systems of philosophy (darshanas) of India; the combination of planetary positions; see Guru; see

Jyotish Shastra; see Panchanga; see Patanjali; see Shaddarshana. योगः

Yoga Agni /Yoga Agnih/ yogic fire, yogic heat. योग अग्निः

Yogabala /Yoga-balam/ the power of devotion or abstract meditation; any supernatural power; the power of God in the creation of the world personified as a deity; name of Durga. योगबलम्

Yogabhrashta /Yoga-bhrashtah/ one who has fallen from the high state of yoga. योगभ्रष्टः

Yogabhyasa /Yoga-abhyaasah/ practice of yoga. योगाभ्यासः

Yogachara /Yogaachaarah/ (Yoga-aachaarah) practice or observance of yoga; a follower of the Buddhist school which maintains the eternal existence of intelligence (vijnana) alone; in tantra, the seventh of the codes of conduct in which one lives in a state of meditation and samadhi, in constant awareness of the spirit; see Nava Achara; see Samadhi; see Tantra. योगाचारः

Yogacharya /Yogaachaaryah/ (Yoga-aachaaryah) teacher of yoga philosophy and practice. योगाचार्यः

Yogadanda /Yoga-dandah/ a stick placed under the arm, often with one end in a U-shape, used for regulating the breath. योगदण्डः



Yoga Darshana /Yoga Darshanam/ yoga philosophy, yogic vision of reality; see Yoga Shastra. योग दर्शनम्

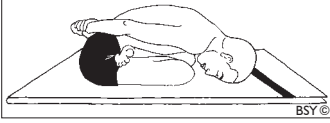
Yoga Dharana /Yoga Dhaaranaa/ perseverance or steady continuance in devotion. योग धारणा

Yoga Drishti /Yoga Drishtih/ yogic vision. योग दृष्टिः

Yoga Maya /Yoga Maayaa/ the power of divine illusion. योग माया

Yoga Mitra Mandala yoga fellowship circle. योग मित्र मण्डल

Yoga Mudra /Yoga Mudraa/ attitude of psychic union, a gesture which helps to channel the flow of energy or prana in the body and awaken the dormant spiritual forces. It is especially useful in awakening kundalini shakti; see



Mudra. योग मुद्रा

Yoganga /Yoga-angah/ limbs, parts or aspects of yoga. योगाङ्गः

Yoga Nidra /Yoga Nidraa/ 'psychic sleep'; practice where the body sleeps while the mind remains aware although its movements are quietened, inducing deep relaxation; a state of complete bodily relaxation and magnetization in which the mind rests in a suspended state; awake yet calm and free from all distractions; sleep of Vishnu during the end of a yuga. योग निद्रा

Yogapati /Yoga-patih/ literally 'lord of yoga'; an epithet of Vishnu. योगपतिः

Yogapatta /Yoga-pattam/ literally the 'seat' or designation given to the aspirant when initiated. योगपट्टम्

Yogarudha /Yogaaroodhah/ (Yoga-aaroodhah) one who is established in yoga; one engaged in profound and abstract meditation. योगारूढः

Yoga Samadhi /Yoga Samaadhih/ spontaneous state which results in self-knowledge or liberation; absence of identification with the body; being established in the supreme state of consciousness. योग समाधिः

Yoga Shakti /Yoga Shaktih/ power of yoga, power of kundalini. योग शक्तिः

Yoga Shastra /Yoga Shaastram/ the yoga system of philosophy and practice where the chief aim is to teach the means for the human soul to unite completely with the supreme spirit; elaborate rules for the proper practice of concentration of mind; deep and abstract meditation; contemplation of the absolute reality. योग शास्त्रम्

Yogashikha Upanishad /Yoga-shikhaa Upanishad/ one of the Upanishads more specifically concerned with yoga. योगशिखा उपनिषद्

Yoga Sutra /Yoga Sootram/ ancient authoritative text on raja yoga by sage Patanjali. It consists of 105 aphorisms on yoga and is divided into four parts dealing respectively with:
1. the aim of raja yoga (samadhi)
2. the means by which samadhi

is attained (sadhana) 3. the power the seeker comes across in the quest (vibhooti) 4. the final state of liberation (kaivalya); see Ashtanga Yoga; see Kaivalya Pada; see Raja Yoga; see Sadhana Pada; see Samadhi Pada; see Vibhooti Pada. योग सूत्रम्

Yoga Upanishads /Yoga

Upanishadah/ a group of approximately 20 Upanishads more specifically concerned with yoga including *Advayataraka Upanishad*, *Amritabindu Upanishad*, *Amritanada Upanishad*, *Brahma-vidya Upanishad*, *Darshana Upanishad*, *Dhyanabindu Upanishad*, *Hamsa Upanishad*, *Kshurika Upanishad*, *Mahavakya Upanishad*, *Mandalabrahmana Upanishad*, *Nadabindu Upanishad*, *Pashupatabrahma Upanishad*, *Shandilya Upanishad*, *Tejobindu Upanishad*, *Trishikhibrahma Upanishad*, *Varaha Upanishad*, *Yogachudamani Upanishad*, *Yogakundali Upanishad*, *Yogashikha Upanishad*, *Yogatattva Upanishad*. योग उपनिषद्:

Yoga Vashishtha /Yoga

Vaashishtham/ a poetic monumental work of 24,000 verses authored by Sage Valmiki in the form of a dialogue between Lord Rama and his guru sage Vashishtha. योग वशिष्ठम्

Yogavid, Yogavit literally 'knower of yoga'. This is equated to knowledge of Brahman in *Gherand Samhita*; see Brahnavit. योगविद्, योगवित्

Yogayukta /Yoga-yuktah/ one who is established in yoga or linked through yoga. योगयुक्तः

Yogendra, Yogesha, Yogeshvara

/Yogendrah, Yogeshah, Yogeshvarah/ (Yoga-indrah, Yoga-eeshah, Yoga-eeshvarah) yoga adept; master of yoga; one who has obtained superhuman faculties; Lord of yoga, a name of Lord Krishna; a name of Lord Shiva. योगेन्द्रः, योगेशः, योगेश्वरः

Yogi, Yogin /Yogee, Yogin/ an adept in yoga; follower of the yoga system of philosophy and practice; one connected or endowed with yoga; one possessed of magical powers. योगी, योगिन्

Yogini /Yoginee/ female yogi. योगिनी

Yojana /Yojanam/ joining, uniting, yoking; applying, fixing; preparation, arrangement; grammatical construction, construing the sense of a passage; concentration of the mind; abstraction; a measure of distance. योजनम्

Yogya /Yogyah/ fit, proper, suitable, appropriate, qualified; capable of, able to; useful; fit for yoga. योग्यः

Yogyata /Yogyataa/ fitness; qualification; ability, capability. योग्यता

Yoni /Yonih/ womb, uterus, vulva, the female organ of generation; any place of birth; source, origin; generating cause; spring, fountain. योनिः

Yoni Mudra /Yoni Mudraa/ attitude by which the primal energy inherent in the womb or source of creation is invoked by a hand mudra; see Mudra; see Shanmukhi Mudra. योनि मुद्रा

Yuddha /Yuddham/ war, battle, fight, engagement, contest, struggle;

the opposition or conflict of planets; see Jyotish Shastra. युद्धम् **Yudhishtira** /Yudhishtirah/ literally 'firm in battle'; name of the first Pandava who was the son of Kunti by the grace of Yama, also known as the king of dharma (Dharmaraja) or the epitome of dharma; see Mahabharata. युधिष्ठिरः

Yudhyate to fight, struggle, contend with; to wage a war. युध्यते

Yuga /Yugah/ aeon, age; according to yogic understanding advanced civilizations have risen and fallen many times as the universe pulsates through phases of evolution and manifestation (a day of Brahma) and phases of involution or dissolution where there is no manifestation (a night of Brahma). There are four aeons of the world: 1. Krita or Satya yuga 2. Treta yuga 3. Dwapara yuga 4. Kali yuga. It is possible

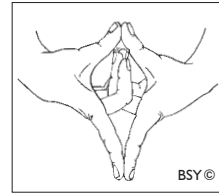
to know general qualities of a specific yuga. These four yugas combined make one mahayuga, while 1000 mahayugas make a day of Brahma and 1000 more make a night. युगः

Yuga /Yugam/ yoke, team, pair, couple; generation; a mundane period. युगम्

Yuj to join, yoke, unite; to concentrate one's attention; the grammatical root of yoga. युज्

Yukti /Yuktih/ skill, cleverness; device; union of yoga. युक्तिः

Yukta /Yuktah/ one who has attained communion with the supreme spirit pervading the universe. युक्तः



Notes



This Sanskrit glossary contains a wealth of information on yoga and its related topics, including philosophies, yogic traditions and concepts. It is designed to aid students of yoga or other spiritual disciplines originally based on Sanskrit texts.

Sanskrit is the language of mantras and each word carries a subtle energy. The deeper meaning of the yogic words are revealed through contemplation, as well as studying their structure alongside the English translation and Devanagiri script. Selected pictures illustrate the text.



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